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THE **Liguorian**

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING

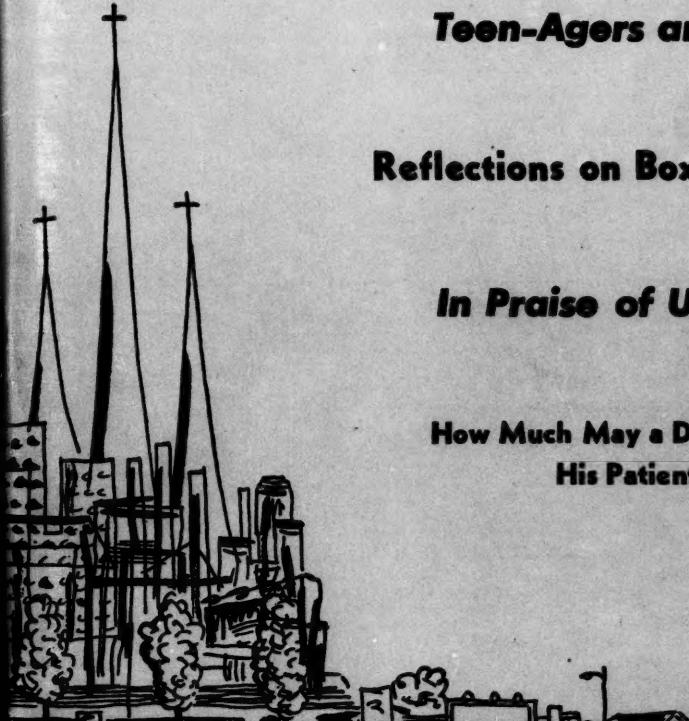
What Is Your Conscience?

Teen-Agers and Vocation

Reflections on Boxing

In Praise of Ushers

**How Much May a Doctor Charge
His Patients?**



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THE Liguorian

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

What Is Your Conscience?

Everybody seems to agree on this: Conscience must always be obeyed. But how many can answer these questions: What is your conscience? Do you have any obligations toward your conscience itself?

Donald F. Miller, C.S.S.R.

THREE are a great many loose, inaccurate and even incorrect ways in which people speak of their conscience today. Almost everybody respects the fundamental principle, as dear to Catholics as to anyone else, that conscience is sacred, that it must be obeyed, that even if it decrees something that is objectively wrong, one must follow its command, so long as the individual involved was in no way responsible for the wrong decision. But if a person adopts a wrong idea of what his conscience is, and of his obligations toward forming it correctly, he will not only make many mistakes, but will fall into evils for which he may well be held accountable by God.

Here are some of the wrong ideas about conscience that one gathers from the manner of speaking and even the published writings of many today. First, there are those who seem to look upon conscience as a

sort of voice or censor inside them that has nothing to do with their mind. They think of it as a completely independent activity of the soul, about which they need or can do nothing. If you present solid reasons to prove to such a person that a certain action, which he thinks to be good, is morally bad, he will answer curtly with the words: "My conscience tells me it is not bad, and that's the end of it."

Thus this first error leads directly to a second, namely, that a person has no responsibility toward his conscience. Conscience, to those who fall into this error, is something like hunger or thirst or any other feeling. You eat when you are hungry, and so you act when your conscience speaks. But as you take hunger for granted as a natural bodily phenomenon, so you take your conscience for granted as something you cannot do anything about one way or

the other. Thus even a Catholic will sometimes say, in answer to a reminder that the Church tells him that a certain action is sinful, that his conscience disagrees with the Church and there is nothing he can do about that but follow his conscience.

A third error arises from a misunderstanding of the phrase, "freedom of conscience," which, when rightly understood, represents a most precious human right. But to some, freedom of conscience is accompanied by the idea that there is no such thing as an objective moral law on which all human beings can be brought into agreement. One conscience says that therapeutic abortion is right; another says that it is wrong. Each should be left free, with no effort at instruction or enlightenment, say these moral relativists, because there is no way of knowing the absolute truth in this or similar matters.

In the face of these erroneous viewpoints, it will be useful to present here three things: 1) a definition and explanation of conscience and of other forms of knowledge that are allied to it; 2) a statement of the dangers that must be faced in trying to form and act on a right conscience; 3) an explanation of the principles governing a true conscience, a perplexed conscience and a scrupulous conscience.

I. DEFINITION OF CONSCIENCE

The conscience is a judgment or a decree handed down by the human mind or reason telling a person

that a certain action which he is about to perform is morally good, or that it should be avoided because it is bad.

Note well that it is a judgment of *the mind or of the reason*. It is not an independent or irresponsible voice within the soul, like a revelation from on high. It is the end result of all the factors by which God intended the mind of man to be moved toward truth. It will be a correct judgment only if the training and reasoning of the mind that precedes it are correct; it will be incorrect in proportion as the previous training of the mind has been neglected or deformed.

Note too that the conscience is strictly speaking only that judgment about good or evil that *immediately precedes the performance of an action*. Conscience is not a general, speculative knowledge of what is good and evil. It is the mind recognizing what is good or evil in what one is about to do.

Nevertheless this last practical judgment of the mind in the face of action is dependent on three things that precede it.

The first is the recognition and acceptance of the first, simple and self-evident principles of morality, for example, that good must be done and evil avoided; that God must be honored; that we must not do to others what we do not want them to do to us. All human knowledge begins with first principles that the mind recognizes as true when it first examines their terms. So in the matter of knowledge of moral truth: that good

must be done and evil avoided underlies everything else that anyone ever learns about the moral law.

The second is the application of the mind to learn what is good and evil in specific and detailed cases. This is what is called moral science, and everybody is obliged to try to attain as much moral science as he will need for the proper regulation of his life and the salvation of his soul. Thus one can learn by study the difference between purity and impurity, between meekness and anger, between justice and injustice.

The third is seeking to know and then humbly submitting to the rulings of the infallible Church Christ founded to guide all men in moral matters, whether she reaffirms conclusions from the natural law or sets up positive precepts to be obeyed.

All this has a bearing on what conscience will decide about the goodness or badness of an action about to be performed. Take a particular case. Married people who have never, through reading or studying or listening to instructions, looked into the question of why birth-prevention is sinful, and who deliberately have kept their eyes averted from the teachings of the Catholic Church in this regard, may assert that their conscience tells them, when they practice birth-prevention, that it is not a sin. That does not save them from sin, because they freely chose to permit their conscience to go astray. Had they studied the question, as they were bound to do, and listened to the voice of the Church,

they could not have made this sorry mistake. Usually their conscience is aware of the guilt of not having used the means to become rightly informed on so important a matter.

Therefore sin is committed, through an act contrary to the dictates of conscience, in one of three ways. First, when the conscience tells a person that a certain action is bad and he does it anyway. Second, when a person performs an action with the assertion that his conscience proclaims it to be good, whereas he knows that he has neglected the normal and necessary study that might have taught him that such an action is bad. Third, when a person claims the approval of his conscience with his lips, but knows in his heart that his conscience disapproves.

That brings us to the factors that wrongly influence the conscience, so that it makes wrong judgments, or excuses violations of its decrees, or leads an individual to sinful self-deception.

II. EVIL INFLUENCES ON CONSCIENCE

There are two kinds of evil influences on conscience. One kind leads to bad actions that are not necessarily sins for the person who performs them. The other kind consists more or less of subterfuges or excuses for outright sin; they do not save the person who resorts to them from the guilt of sin.

Of the first kind, the most prominent and common is *false education*. For example, a child who has been

brought up from its tenderest years, by parents, teachers and even ministers, to believe that the Catholic Church is an evil and detestable thing, that many of her practices, such as the Mass and devotion to the Blessed Mother, are horrible superstitions, will conscientiously try to win people away from the Catholic Church. His conscience tells him that this is a good thing to do, and it was not his fault that he arrived at that practical judgment. The time may come, as he grows older and his experience widens, when doubts will come to him as to whether he was taught the truth about the Catholic Church. Then his conscience will tell him to seek an answer to his doubts, and he will do wrong if he refuses to do so. But so long as he had no chance even to doubt that the Catholic Church is evil, he committed no sin in opposing what he was trained to look upon as evil.

So too, complete *lack of moral education* can lead a youth to do things for which his conscience does not reprimand him. Children whose parents taught them nothing about good and evil and sent them to schools where no moral or religious instruction was ever given, can fall into evil habits that their conscience does not recognize as sins. Again, age and experience will usually bring doubts and questionings about these matters; but so long as they remain in perfect ignorance, through no fault of their own, they are not guilty of formal sin, because their conscience did not tell them that what they were doing was evil.

The second kind of evil influences on conscience ordinarily does not save a person from the guilt of sin. Among these there is *personal self-interest or passion*. For example, a man is strongly tempted to seduce a girl into a sin of the flesh. He tells her (and at the same time tries to tell himself) that the immoral act he proposes cannot be evil because it is so appealing, so natural, so pleasant, so "beautiful." He knows that he is lying; it is only his passions that are speaking, while his mind and his conscience continue to tell him that the act is gravely contrary to God's law.

Then there is also *the approval of large numbers of people in the world*, that individuals often use as an excuse for violating their conscience. Thus the practitioners of contraception, the abortion-seekers, the adulterers, often try to silence their conscience by saying: "So many others are doing the same thing; it can't be wrong for me." They usually know that this excuse will not hold up before the judgment seat of God; their conscience tells them they are doing wrong and by that they will be judged.

Finally, there are those who think to escape guilt by refusing to acquire knowledge which they know they need. We have known of married people who had serious doubts about some of the things they were doing, but who deliberately and designedly stayed away from instructions on marriage, refused to open a book treating of their duties and obligations, never asked a question of a

priest that might have cleared up their doubts. They courted ignorance as an excuse for their sins, but only succeeded in deepening their guilt.

III. PRACTICAL PRINCIPLES AND CONCLUSIONS

Out of this explanation of what conscience is and of the ways in which people are inclined to circumvent their conscience, three practical principles and conclusions may be set down.

1. Conscience must always be obeyed, if one is to avoid actual sin, whether the conclusion it comes up with is objectively right or wrong, so long as the individual is not culpably responsible for a wrong conclusion.

2. Conscience is not an independent, unreasoning, irresponsible voice within the soul. It is a practical judgment of the mind concerning the goodness or badness of an action about to be performed. Thus it is dependent on the previous exercise of the mind to know in general what is good and bad.

3. Four states of conscience may be distinguished, with principles governing each one:

First, one can have a true and certain conscience concerning the goodness or badness of an action to be performed. Such a conscience is called true, because it produces a practical judgment that conforms to

the objective code of morality set forth by God. It is called *certain*, because its judgment is the product of reflection that has eliminated all fear that it may be wrong. Thus a person who is tempted to impurity or theft or lying or abortion can find his conscience telling him with truth and certainty that to give in to the temptation would be a sin.

Second, one can have an erroneous conscience concerning an action about to be performed. This is one that comes up with the judgment that a certain action about to be performed is good, when actually it is contrary to the objective law of God.

An erroneous conscience may be followed if it permits something, and must be followed if it commands or prohibits something, so long as the person is not conscious of having neglected, through wilful sloth or direct malice, ordinary means of rightly informing his conscience. Thus a child of eight or nine years might do something morally bad before its conscience had any opportunity to be informed of the badness of the action. This, of course, would be no sin for the child. Thus a zealous Baptist, who has never been in touch with any but anti-Catholic teachers and instructors, may feel bound in conscience to speak and write against the Catholic Church. In doing so he is obeying an erroneous conscience, but, until a doubt about his position arises, he is bound to obey his conscience.

Third, one can have a *perplexed conscience*, that is, one that tells him that he is bound to two precepts that cannot both be fulfilled. He does not know which one he should carry out, because to neglect either one seems to him to be a sin. Thus a Catholic knows that he is bound to attend Mass on Sunday. But on a given Sunday he may have a sick wife or child at home who needs his care. To neglect the sick one would be a sin; to miss Mass would be a sin. What does one do in case his conscience is perplexed in this way?

If it is convenient, he consults someone who is more learned than himself in these matters, and takes the advice given. If there is no chance to consult, he decides which is the lesser of the two evils before him and chooses that. In the case above, he recalls that the natural law takes precedence over the positive law. The natural law commands that we take

care of the sick when they are completely dependent on us and in need of us; it is a positive law that we hear Mass on Sunday. Thus he knows that he has sufficient reason for missing Mass and in doing so is not guilty of sin. If, however, both precepts before him seem about equally binding, he may fulfill either one without sinning by neglecting the other.

Finally, some people become afflicted at times with a *scrupulous conscience*, that is, one that judges actions to be sinful that are not sinful at all. Scrupulosity is a kind of disease of the mind which renders untrustworthy the judgments of one's own conscience. There is only one remedy for it, and that is to place oneself under obedience to a director and blindly to obey him no matter what the conscience may have to say.

▲▲END

Prayer of the Fearful

The Chinese who suffer for their faith are not made of wood and stone. They are just like you, flesh and blood creatures subject to anxiety, disgust, fatigue, but above all, fear, which Our Saviour experienced in the Garden of Olives. It surges in them at the sound of the sirens, at the sight of the sinister automobiles prowling the streets in search of prey, at the knock of the Chinese *gestapo* on their door; when they are torn from the arms of their loved ones, when they are denounced as traitors in front of the public assemblies. But there is not one who does not relate after the horror has miraculously ended: "I was afraid, but I prayed."

And this is the prayer which all the Catholics of China recite every day to prepare themselves for battle:

My God, I fear only my fear. It could make me abandon You.

My God, I fear only my fear. It could make me lose my courage before the end.

My God, I implore you, do not forget me in Your glory.

Give me Your love and strength to give my life for You. Amen.

Mission

For Wives and Husbands Only

Conjugal Occasions of Sin Donald F. Miller, C.S.S.R.

Problem: In one of your articles you had this statement: "If you find that anything, any person, is a cause of damnation to you, you must get that thing, that person out of your life." How can a married person do that? My husband constantly hinders me from doing what I would like to do to lead a good life. Before my marriage I was a daily communicant, but now I am lucky if I can receive once a month. Recently, for example, when I was planning to receive Holy Communion, he made me so angry and caused such a brawl in our home that I could not receive. This is a minor instance; most things are much more serious. I have been beaten by him because I refused to do something I knew to be seriously wrong. How can I carry out your warning of giving up occasions of sin when I am bound to my husband "till death do us part?"

Solution: Even in marriage there is a point at which the eternal welfare of the soul of a husband or wife may demand a separation from a lawful spouse. However, this would have to be a very serious situation, in which every other means of avoiding sin had already been tried without success. And even then separation should not even be thought of without consultation with one's pastor or confessor and humble submission to his direction and decisions. It is for him alone to determine that a husband or wife is in imminent danger of losing his (or her) soul unless a separation be effected. It is for him to get the necessary permission of the bishop for such a separation. The principle remains true: we must give up anything, even a husband or wife, if it seriously endangers the salvation of our souls. In applying the principle to an individual case, however, many factors must be considered.

In most cases, with the aid of good direction from a confessor, a wife like the one in the case here presented can succeed in avoiding sin. The sin of anger, of taking part in "brawls," can be overcome by constant efforts at patience and silence under provocation, combined with prayer. There is usually some solution to the problem of a wife's being tempted to commit grave sins, for example, of impurity, other than separation. However, a wife who is often and seriously beaten for refusing to commit grave sins, would surely have the obligation of taking up the matter with one of her parish priests. Certainly when there is not only temptation to sin, but also constant danger of suffering physical injury, the time has come for some remedial action to be taken. But before that action is taken, the priest would have to find out in how far the wife herself has been guilty of provoking her husband's wrath, whether she has been rightly fulfilling her own duties, whether she is inclined to exaggerate her danger, and the like. And if there are children, their welfare must also be looked out for. For all these reasons, any wife whose husband seems to be a cause of spiritual and physical danger to her should seek out a good spiritual director and let him set a course for her to follow.

Destroy This Temple

F. M. Lee, C.S.S.R.

All that we believe
depended on
the keeping of a promise.

WE WANT our champions to be without flaw. The victorious laurel is for the unbowed and undefeated. All of which makes Holy Saturday a strange day, indeed, in the eyes of those who have no faith in what happened on Easter morning.

Here, in the aftermath of Good Friday, the Champion is dead; ruthlessly, undeniably dead. Jerusalem and Rome have had their way with Him, and He is ignominiously sealed away in the tomb of death. In full mourning, then, on Holy Saturday the Church approaches her bare altars; the tragedy of Good Friday is seemingly heavy upon her; her statues are purple.

Yet underneath it all there is a tremulous stirring. Complete, ultimate assurance of just what did happen some two thousand years ago, and suddenly it is all too much. With

a spontaneous shout of praise and happiness in the Gloria in Excelsis Deo, the Church tears the purple from her statues and holds up her dead Champion for all to see and adore. A hundred thousand church bells around the world proclaim the greatest truth since the beginning of us all.

He has truly risen, as He said.

IT WAS not quite so consoling for those who waited in the cold before that first Easter dawn. Fear was there. The apostles were little people of clay such as we, and their Master was dead. They did not have two thousand years of an international Church with its miracles of Lourdes and Fatima and Beaupré. They had that fear and they had those words of the Master, "Destroy this temple, and in three days I will rebuild it."

And now everything hung on those words, — His teachings, His promise of heaven, the reward for having dedicated their only lives to him and for having given up everything to follow Him through the hardships of these last three years. Everything hung on those words, because He had deliberately hung everything there. "Destroy this temple, and in three days I will rebuild it."

A lot of people waited with the apostles around that grave.

The poor waited, the poor of all the ages. Here lay the One who had taken the curse off poverty, by being himself poor. He had looked into their hearts instead of into their purses and not found them therefore wanting.

All mankind waited to see if at last their noble minds and hearts would be given a real God to love and adore, instead of marble statues.

Woman waited there in the darkness to see if at last she would be rescued from the slavery of pagan practice and attitude toward her. For a woman had become His mother . . .

Youth waited to see if this One who demanded purity in their lives, their courtship, could back it up by rising from the dead, proving forever that it was God himself commanding that they be pure.

We all waited, for this One had said that we must take up our cross and follow Him, and now we would see where that cross led. Thus far it had led to the grave. Now we had to know.

YES, everything hung there. The sanctity of your marriage, the validity of our priesthood, the baptism of your baby, the bending of your knee before a tabernacle, the sweetness of Holy Communion, the equality of mankind. Christian civilization held its breath there in the dawn.

Today we know. There is warmth and security in our hearts, for He has truly risen as He said. He has proved that He is God, and we are happy.

But He proved something else for us. A very personal something:

that the blueprint He had given us during His preaching years was not a way back to the Creator that MIGHT be followed, but THE WAY which MUST be followed.

that mankind did not simply have a God Who could be loved and adored — mankind had better get on its communal knees and pray for the gifts of love and adoration.

that the poor and the rich, too, for that matter, now had orders from on high that poverty alone would not save, nor riches alone, damn; there had better be a poverty of spirit in the hearts of all alike. Nothing of this world's goods must ever be allowed to get in the way of our road back to God.

that this Champion of womanhood was also a God who would watch the way they used their charms.

that the Creator was telling youth that they must practically crucify their flesh, and give up boy, girl, and parked car, if that was the price of purity in their lives.

that marriage was forever sacred now, and adulterous remarriage forever damned.

that Holy Communion was all ours now, and from that day forward we had better take to heart those ominous words, "Unless you eat My Flesh and drink My Blood, you will not have life within you."

that, in truth, the cross was not the end of the road for us, but the end was a glorious resurrection.

Meantime, we had it black on white: the cross is the road that *leads* to the resurrection.

* * * *

Easter is a day of joy for the Christian. It is his final guarantee that Christianity is true. Then so are death, judgment, heaven, and hell true. Easter is a day of deep meditation for the Christian. He must ask himself if he is living his personal life as though Christianity were a lie, and death and judgment and hell and heaven.

The Pharisees had a perfect case, almost. The Christ was dead and entombed and guarded. They made just one mistake. They forgot to ask themselves, "But what if He IS God?"

Let's take it from there.

▲▲END

God brings men into deep waters not to drown them but to cleanse them.

Stairway to Heaven

Every morning, in a town in Peru, Don Julian climbs the long, narrow, winding stairs to the top of the church of San Miguel to ring the bells for Mass.

Came the day when Father T. F. Garrity, Maryknoller from Waterbury, Connecticut, decided to try the long climb himself. When he got down again he decided to try to make it a little easier for his sacristan. With ropes and poles, the priest rigged up a system to ring the bells from below. He explained it all very carefully to Don Julian, trying to impress on him how much effort and time it would save him.

Don Julian smiled and nodded his head. Now, four times every morning, he looks at the poles and the ropes, walks around them — and then starts the long climb up the winding stairs to the bell-tower.

If All the Books of 1955 . . .

"Of the making of books there is no end," as the sage expressed it; and the total number of volumes published during 1955 in the United States would seem to bear out his contention.

Here are the figures, as compiled by the *New York Times*:

About 11,600 books were published during 1955, about four-fifths of them new books, and one-fifth new editions of old books.

About 2,000 works of fiction appeared, the largest single category.

Juvenile works totaled 1,500.

Books on religion: 775.

Biography: 760.

Science: 750.

General literature and criticism: 600.

About 300 more titles appeared in 1955 than in the previous year.

Louis G. Miller, C.S.S.R.

IN PRAISE of USHERS

... whose lot is not a happy one. They should be wearing a medal of honor instead of the badge on their lapel.

We were standing, the three of us, in the vestibule as the stampede slowed down and the last of the eleven o'clock Sunday Mass crowd left the church. There was old Tom Grady, an usher for 50 years. There was Finbar O'Houlihan, a bachelor friend of mine of middle years and a philosophical bent of mind. And of course I was there, the pastor of old St. Mary's. Having said the earlier Masses, I was free to stand in the rear and greet the people as they departed from the two late Masses.

"There they go, God bless them," said Finbar. He had only been ushering for a few months, but already he had assumed a proprietary attitude

towards the congregation. "There they go, and if they are capable of as much confusion at home as they are in church, it's a wonder how they keep the four walls upright, and a roof on top of them."

"Oh, they're not that bad," said old Tom. "Although I will admit that on occasion they can give us a bad time."

I said hello to Mrs. Grogan as she passed by, ruffled the hair of her little Dennis and turned again to Finbar and Tom.

"Well, what about this ushering?" I said. "Tom, you've been at it a long time. I'll bet you could write a book on the subject, if you were to put your mind to it."

"Not me, Father. I was a good bricklayer in my day, but books are out of my line."

"It sounds easy enough, and unexciting," I said, "the way the by-laws of our ushers' society begin. 'The duties of the usher will be to seat the faithful, to keep order, to take up the authorized collections and to handle all emergencies.' What could be more simple than that?"

"Ah, Father, you're joking," said Finbar. "It's not simple, and you know it. In some respects, it's like exposing yourself to the gentle mercies of a buzz-saw, as I have rapidly had occasion to learn."

"Well, now, suppose you give me some instances. Your first duty is to seat the people. What's so hard about that?"

"Now you're pulling our leg for sure."

"Yes, Father," said old Tom. "You know well the struggles we go through

in that department. Some people, if they can't have the last pew, don't want to sit down at all. Many's the time I've been left high and dry. I'll have half a dozen people looking for places, and I'll spot some openings up toward the front. So I whisper the good news to them nice and polite and, in my dignified way, I lead them up the aisle. But when I get to the empty seats, I'm all by myself. My customers haven't budged from the door. I beckon to them, I all but shout at them, but they'll have none of it. So, with my face red, I take the long walk down the aisle once more."

"You're absolutely right," said Finbar. "And what's worse is, if you do line somebody up for an empty seat, the refusal of the people at the end of the pew to move over. You plead with them and you cajole them and you even threaten them, but they stare at you blankly and rattle their beads and they won't be moved. And so the latecomer tries to push past them into the pew, slipping and sliding and bumping into people until tempers are frayed all around. And who gets blamed for it? Who gets the dirty look? Why, the usher, who else?"

"That reminds me," I said. "I saw some people standing in back during Mass this morning. You know how I feel about that."

"We know how you feel," said Tom, "and we're doing our best, Father. But it's a tough chore with that bunch. They're the ones who come late and leave early. They lounge against the rear wall, and they pay absolutely no attention to the ushers."

"I'll blast them again from the pulpit," I said.

"Do that," said Finbar. "And if they don't do as you say, and won't sit down, may we use a little physical violence on them?"

"No, Finbar. No violence."

"Not even a dig in the ribs of some of those young punks?"

"Not even that."

"O.K., Father," said Finbar, regretfully. "We'll let the young punks alone. But tell me, without a little violence, how are we going to control the stampede?"

"What do you mean?"

"Well, there are two stampedes, really. The first is at the Communion of the Mass, at least of the earlier Masses. You know how it works and must have been annoyed by it many times. People wait until the last possible second before leaving their pews to go up to the Communion railing. Then just as the priest saying Mass looks around, wondering if there are going to be any Communions at all, suddenly two hundred people stand up and make a concerted rush to the front. The result is congestion, confusion and chaos. They get packed in so tight that nobody can move in any direction."

"That can be remedied," I said. "Let's work out a plan at our next ushers' meeting whereby the ushers take over at Communion time and direct traffic. What's your other stampede, Finbar?"

"The people leaving the church after Mass," he answered. "Reminds me of the thundering herd. There we stand with our Sunday Visitors, but

we almost get knocked down and trampled on in the rush."

"Are they leaving before the priest leaves the altar?"

"No, only a few. You've got them well trained in that regard."

"Well, I guess you'll just have to take your chances in that final rush. With your agility, Finbar, I know you'll come to no harm."

"I'll protect myself at all times, Father."

Sign on the door of a French cathedral:

"The vicar bids all tourists welcome. However, he believes it is his duty to inform you that there is no swimming pool inside the church. It is therefore unnecessary to visit the cathedral in beach wear."

"How about the important duty of taking up the collection," I said. "Surely that doesn't present much difficulty."

"No, it doesn't," said Tom, slowly, giving thought to the matter. "Yet there is a right way and a wrong way of doing it, and I've seen some men who have never mastered it altogether. The trick is, not to be too eager on the one side, nor too timid on the other. Finbar here inclines to be a little too zealous with the box."

"All I did," said Finbar, "was tap old Dan McGonigle on the nose accidentally with the box, when the old skinflint dropped in a nickel. Why, he could buy and sell the whole parish plant."

"Now, now, Finbar," I said, "leave

old Dan alone. You won't make him any more generous by giving him a sore nose."

"Isn't that what I told you, Finbar?" said old Tom. "But I admire your spirit, just the same. An usher shouldn't be timid and apologetic in taking up the collection. He's doing an important job, and he's got nothing to be ashamed of. He passes the basket along vigorously, not missing anyone, but whether someone puts in a hundred dollar bill, or someone else puts in two pennies, he doesn't change expression or pause in his work. What the people give is their own business, according to their conscience. His business is to take up what they want to give and to do so in as quiet and dignified a way as possible."

"A very good summary, Tom," I said. "Do you know that the collection at Mass might almost be termed part of the liturgy itself. In former times, the priest received the offerings of the people to God in the sanctuary at the offertory of the Mass. Now the ushers, at the offertory, take the place of the priest in enabling the people to make their offering to God."

"That's a good thought, Father," said Finbar. "I'll keep it in mind when some of the people start looking daggers at me."

"Well, you've got to expect that, human nature being what it is. You've also got to expect the emergencies that your by-laws speak of."

"Expect them?" said Finbar. "I have already met them. In just a few months, I have run the whole gamut, from fainting ladies, to stray dogs

sauntering into church. I've persuaded alcoholic gentlemen that they were mistaken in supposing the church to be a railroad station. I've consoled people for the loss of rosaries, and I've collected a bushel basket full of articles left behind in the pews. I've picked up papers and such from the pews and from the floor after Mass until I have a permanent crick in my back."

"You've done a good job, Finbar, and I'm proud of you." I said. "And I am even more proud of Tom here, with his half century of service. Tom," I went on, warming up to the thought, "you are the symbol, it seems to me, of all good ushers in thousands of Catholic parishes. Devotion to duty, fidelity, dependability — these are your qualities, and the Church would be hard-pressed to go on without you. That usher's badge you wear as you go about your duties on Sunday morning is an honorable

badge, and you and many others like you wear it with distinction, with a sense of responsibility that does credit to you and your parish. I am convinced that the usher's badge thus worn will win for its wearer a higher place in heaven. It may even be that God will make use of such ushers to keep order among the vast throngs of the blessed."

"Glory be to God!" said Finbar.
"Tis quite a prospect you paint."

"And no emergencies!" I said. "No stray dogs and nobody leaning up against the rear wall. It will be the most pleasant ushering you can possibly imagine."

"I'm looking forward to it," said Tom.

"And so am I," said Finbar. "But not maybe for a few years yet, until I have a little more experience in the ushering line."

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What this country needs is less permanent waves and more permanent wives.

Ezra P. Waters

★

The trouble with some of today's smart children is that they don't smart in the right place.

Pulse

★

If all the passenger cars in the United States were placed bumper to bumper, it is estimated that the line would be 125,000 miles long.

Today the lap of luxury
Is no place to relax:
She's apt to suddenly arise,
On feeling tax.

Today's Health

It Was Mary

Francis B. Bockwinkel, C.S.S.R.

Adjusting myself more comfortably in the soft, leather chair, I closed my eyes. The hassock kept my legs in a firm, relaxed pose. All I did was listen. Mary was talking.

"This year we sewed 1,376 garments: dresses, slips, underwear — for the poor."

"One thousand, three hundred and seventy-six garments," I said to myself. And as I did so, I opened my eyes. Sure enough, it was Mary.

Mary's story is a fascinating one. It is one of sacrifice, of prayer, of confidence in God, of work. Eighty-seven years of life have treated her kindly. A few nights each week she is out with the "girls", playing pinochle or canasta. One day a week she sews for a group of sisters who work among the sick and the needy. Another day she sews for the sisters who take care of a group of orphans. Every day she walks slowly and majestically five long blocks to the church for daily Mass and Communion.

Listening to Mary, it was hard to believe. It would be difficult for anyone to believe the things which Mary has accomplished. But it is true. This is fact, not fiction.

Mary was married at twenty-eight. At forty she was a widow. In that time she bore six children: three girls, three boys. Her girls and boys grew. She taught them to work, to pray, to love one another. In time she owned her own home. Each one of the girls knew how to cook, to wash, to sew.

The boys ran errands, delivered groceries, carried papers.

Sickness, suffering, heartaches came along. But all of them were faced squarely as was her first big cross, the loss of her husband. Mary showed her family the way through all.

Today she remains a queen. Her children are married, as are some of her children's children. She is a mother, a grandmother, a great-grandmother. One of her grandchildren, as a tiny tot, gave her the name, Pal. By this name she is affectionately called by all her family.

And as I opened my eyes, I saw sitting there, proudly telling of the work which had been done for the sisters and for the orphans, a little old gray-haired lady. Smiling, as always, she began to map out her schedule for the coming week. Monday, pinochle at Catherine's; Tuesday, sewing at the orphan home; Wednesday, visiting her own younger sister at the Home; Thursday canasta at Joe's; Friday sewing again for the sisters; Saturday, dinner at Mabel's.

But this she did not mention. Each night as she comes home, there is yet another task to be done. On this one task for all these years were built the many successful things she has accomplished. A couple of worn prayer books are thumbed through. Here is a prayer to St. Joseph; there is one to the Blessed Mother; another to St. Anne and one to the Sacred Heart. Then to close the hour, a nightly ritual, the recitation of Our Lady's rosary.

"All this" I thought, "at eighty-seven!"

I had heard that Mary is a grand old name. But my Mary is a grand old Dame.

Pre-Marriage CLINIC

Donald F. Miller, C.S.S.R.

Temptation to Enter an Invalid Marriage

Problem: I am past twenty-one, and in love with a man a few years older than myself whom my parents do not like. We want to get married, but we know that as soon as I mention this, a storm of opposition will be raised and every kind of pressure used to prevent the marriage. We are both Catholics, and have just about decided that the best thing to do is to go off and get married by a justice of the peace, and then, when my parents see that they cannot stop us, have the marriage fixed up by a priest. Would it be so wrong for us to carry out this plan?

Solution: It would be very wrong; in fact, it would be a mortal sin for both of you, and a source of great scandal to others. There is one principle that you should ponder long and deeply: nothing good is ever accomplished through the deliberate commission of a mortal sin. For a Catholic to make a mockery of the sacramental character of marriage by attempting to enter it before a judge is a very great sin. Anyone who loves Christ at all must be willing to suffer anything rather than commit such a sin.

Your situation may seem desperate to you, but there are ways of relieving it without recourse to serious sin. There is the possibility that your parents are justified in their opposition to the man you love for solid moral and practical reasons. If they are, you should not want blind love to lead you into an unhappy mess for the rest of your life.

It is also possible that your parents are unjustified in their opposition to the man you want to marry. You can make sure of that only by having a good talk with one of your parish priests, laying the whole case before him, and heeding the advice that he will give. Your parish priest has the authority to overrule the objections of your parents to your marriage, since you are past twenty-one, if he finds that those objections are based on mere prejudice or feeling.

Don't let the example of the many Catholics who have turned their backs on their religion by entering an invalid marriage make you think lightly of this sin. Actually, it is about the most public way you could possibly choose to deny your faith, to endanger your soul, and to crucify Christ for a selfish purpose. Put away, therefore, all thought of ever getting married except before a priest and the required two witnesses.

TEEN- AGERS

and

Vocation

What are you
going to do
with your life?

Ernest F. Miller, C.S.S.R.

WHAT is said on these pages is most important for teen-agers. It concerns their vocation. And their vocation concerns their whole future life on earth. It concerns even the life that someday they will lead in eternity.

What is a vocation?

A vocation is a call from God. The English word "vocation" comes from the Latin word "vocare"; and the Latin word "vocare" means "to call". When God gives a vocation to a person, He is calling that person to dedicate his or her life to some very special but at the same time very normal work that He wants done.

The very special work to which God calls a person when He gives a vocation is not merely a call to per-

form a chore, like a mother calling her daughter to come out to the kitchen and help do the dishes; or a father calling his son to run down to the neighborhood store and pick up a package of tobacco for him.

NEITHER is a vocation, as we use the word here, a job or a position in an office or a factory that a teen-ager might secure after graduation and perhaps retain until retirement fifty years later. Nor is it the owning or running of a farm. Nor is it acting on the stage or appearing before the movie cameras. Nor is it even being a big league baseball player or a high level government official. These are all means of livelihood or the expression of artistic or athletic or scientific talent that can fit into

the mold or the form of a vocation. But they do not constitute the vocation proper.

A vocation is really the framework of a person's life, that in which his work and his aspirations and his recreations and just about everything he does and thinks about fit, the way a book fits into a box, or better, the way a soul fits into a body. It is a calling to a work that will occupy him the rest of his life, a calling that will permit the doing of very little else outside of the demands of the calling.

Whence comes the vocation?

It does not come from the parish priest. Surely it does not come from the sister in school. It does not come from the boy or the girl. It is like the government and selective service. The government decides in what capacity the young man will serve his country —army, navy, air force. God decides in what capacity His creatures will serve Him with their lives. That decision of God becomes the creature's "calling" or vocation.

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There are three kinds of vocation that can be followed: *single life in the world; married life; the life of a priest or of a religious sister or brother.* Some people think that a vocation means only a calling to the priesthood or the sisterhood. That is what a boy in a Catholic high school answered when he was asked recently what he thought a vocation was. He said, "It has something to do with priests and sisters, doesn't it?"

N the strictest sense of the word vocation does refer to the calling of the priest and the sister. But in the wider sense it can and does mean that the married person has a vocation from God; and so also has the person who out of worthy motives lives a single life in the world. We are accepting the word in the wider sense. We believe that the married person and the single person are just as certainly called to do their special work as are the priest and the sister.

Let it be clearly understood that *everybody* has a vocation. God did not skip around when He made people, taking extra pains to build up this baby boy for a particular vocation when he became a man, and that

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Paths of great men are strewn
with the things that they have
learned to do without.

• • •

baby girl for another particular vocation when she grew up to be a woman, and by-passing those who would not be so smart later on or endowed with such pleasant personalities.

He gave *everybody* a vocation. Therefore every teen-ager in the world has a clear-cut, definite, tremendously important call from God to spend his and her life in a way that will fulfill the plan that God had in mind when He created them.

The big thing is for the teen-agers to find out what their vocation is.

It is during the years of high school that this discovery must be made. It is during the years of high school that the wise teen-age boys and girls not

only give serious thought to the vocation that God wants them to follow later on in life but also *come to a decision* as to what vocation is and how best they can follow it.

There are exceptions to the rule, of course. Sometimes the mind remains completely sterile as to all ideas concerning vocation until after graduation. Then all of a sudden as though by inspiration the pattern of vocation is made clear. Generally this is not the way it works. Generally it is in high school that the thinking is done and the decision reached.

THUS, it is most unwise for young people to allow themselves to float along through the four years of high school like a stick on the current of a stream without ever giving the least consideration to the great

business that God definitely wants them to take up in a very short time and on which much of their happiness both on this earth and in eternity will depend.

It is up to them as well as it is up to God to find out what their vocation is. God does not bore a hole in the heads of boys and girls and pour into that hole all the information that the young folks need in regard to their vocation. He does not provide them with a convenient vision of Himself wherein He tells them in simple words just what vocation He wants them to follow. God does not operate in that fashion.

God has given teen-agers (like everybody else) a mind with which they can figure things out, and a will with which they can convert their mental conclusions into action. He has provided them with a confessional and a confessor in which and from whom they can obtain expert advice; with sisters with whom they can discuss their case; with parents whose experience can be a source of profit to them. He has built up for them a Communion railing hardly a stone's throw from their homes at which they can receive the Body and Blood of Jesus Christ, the heart and center of all knowledge. He has seen to it that there are books at their disposal dealing with the great question of vocation.

Furthermore, (so that they can be sure) He has endowed them with a certain kind of disposition which fits them exactly for the work of the vocation that is theirs. He has seen to it

No Cause for Alarm

After a late show a teen-ager and her cousin were dawdling over a snack when the former suddenly glanced at her watch, seized her purse and shouted, "Let's go!"

They sprinted home and dashed into the living room. The teen-ager pounced on an alarm clock and pressed the alarm button to *off*.

"Just made it," she gasped.

"Made what?" asked the cousin.

"The deadline," said the teen-ager. "Mother and I have an agreement. She sets the alarm for a few minutes after the time I say I'll be home, then goes to bed. If I get home on time, I shut off the alarm and she stays asleep. But if I don't, and that clock wakes her up, she's waiting for me at the door."

that they have contacts that will make it possible for them to learn all about their particular vocation and if they are satisfied with what they learn, to find the way that leads into it. He has given them enough talent and enough bodily health to be able to stand the intellectual and physical rigors of their vocation. And last but not least, generally He has put in them a feeling of attraction for one vocation over all others — the vocation that is their own special life work.

Of course, everybody knows that an emotional attraction is not necessarily a sure sign of a vocation to one kind of life rather than to another. It is quite possible for the emotions to deceive rather than to enlighten. Besides, there are the cases of famous people in the past who followed certain vocations without feeling attracted to them at all.

There is the case of the celebrated St. Teresa of Avila (the Spanish St. Teresa who was not only one of the greatest saints of the Church but also one of the most learned women who ever lived) who in no way at all felt attracted to the religious life but who entered it anyway because she was convinced that the religious life was her way of going to heaven. She was convinced after receiving expert advice that the religious life was the way that God had singled out for her when He made her.

THREE are other cases of good and holy people who felt no emotional attraction to the married life but who were drawn to marriage

by the circumstances of their surrounding, by the advice of their confessors and parents and even by the inspiration of Almighty God. So it was with St. Bridget, St. Frances of Rome and many others.

The wrong thing for teen-agers to do is to sit back and wait until a feeling of desire comes to them to do something about their vocation, and in the meantime to accomplish nothing positive in order to find out what that vocation is or to find out whether or not there are other ways besides the way of attraction whereby a vocation can be indicated. Worse than that is to do what some young girls do — to take it for granted that there is only one vocation in life worth thinking about, and that one vocation is marriage. It is very possible that God has not given such girls the vocation of marriage. If not, they would wreck their lives if they entered marriage.

And so, God expects boys and girls in their teens to do a little work themselves in order to find out what their vocation is and what is the best method of following it. If they work diligently with the equipment at hand, if they pray fervently to Our Lord and the Blessed Mother to enlighten and strengthen them, they will not fail to find out what God wants them to do. Their vocation will be made manifest to them.

Suppose a teen-ager knows definitely what his vocation is, but he does not want to follow it. He prefers to give his life over to something entirely different. For example, every-

thing points to a vocation to the priesthood. But the priesthood seems too hard. The boy does not want to give up girls and freedom and home. Does he commit a sin in refusing to follow his evident vocation?

Not necessarily. A vocation is a counsel, a bit of advice on the part of God, an invitation to *volunteer* for a certain work that needs doing for which He has given this boy or that girl special graces and talents. A vocation is not a command like one of the ten commandments.

But it is dangerous not to follow an invitation given by God, for many of the essential graces that are necessary for happiness are connected with the vocation to which a man is called. If the man refuses the vocation, he will not receive the graces. They will go to the one who is given the vocation that he turned down. Thus, he may have to work twice as hard as otherwise he would have to in order to go to heaven had he given himself to the vocation that God had picked out for him.

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MOTHERS and fathers sometimes put obstacles in the way of their children's vocations. They forbid them to follow a vocation that they themselves do not approve of. Thus, they won't let one of their daughters become a nun even though that is the thing that she wants more than anything else in the world. They forbid another one of their daughters to get married because they can't tol-

erate the thought of her leaving home. They refuse to let their son go to the seminary who wants to become a priest. What are the children to do in cases like these?

The presumption, of course, is in favor of the parents, and they should be obeyed as long as a higher law has not intervened to claim the allegiance of the children. God's law, as expressed in an invitation to enter a certain vocation, is definitely a higher law. "God should be obeyed rather than man."

If the children are of age according to the law, and it is clear after seeking reliable advice and after sincere prayer and frequent reception of the sacraments that God is calling them to a definite vocation, they may follow that vocation, whether it be marriage or the religious life or the priesthood, in spite of the prohibition of parents; and they do no wrong in so acting.

If the children are under age, that is, still in their early teens and they are refused permission to follow the vocation to which they are certain they are called, there is only one thing to do — put the matter in the hands of the confessor and abide by his decision. No mistake will be made in following obedience. In a case like this the vocation will not be lost.

But if the boy and girl put off following an evident vocation because they are reluctant to give themselves over to its demands, the chances are that they will lose the vocation entirely. This happens so often with the girl who is drawn to the religious life

but decides not to give it any thought until she finishes college. When she finishes college, very often the vocation has vanished.

God does not *force* His children to accept the vocation that He selects for them. God only invites. Often-times He invites only once. If the acceptance of the vocation is put off at the time when it should be accepted, God may let so indecisive and reluctant and fearful a person go his or her own way. It will be too bad if that happens. A boy or girl so dropped by God may never find the happiness that it is certain they would

have had if they had only been willing to go along with God.

The smart thing for teen-agers to do is to find out what their vocation is while they are still in high school, and then, when the proper time comes, follow through on it. They will not be sorry. God takes care of the cheerful and generous giver.

Each of the three vocations, *the single life, the married life and the priesthood and religious life* will be discussed in future articles in the LIGUORIAN.

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Around the World for a Bishopric

Francis Norbert Blanchet was the first bishop of Oregon City, Oregon. The letters appointing him bishop came from Rome in August, 1844. To receive episcopal consecration he started from Oregon for Canada on December 5, 1844, boarded a steamer on the Columbia River, touched at Honolulu, doubled Cape Horn, landed at Dover, England, went by rail to Liverpool, took a vessel to Boston and thence proceeded by train to Montreal, a journey of 22,000 miles lasting close to nine months. A trip from Oregon City to Montreal today on an ordinary commercial airplane would hardly take a day.

Is This English?

We were in the sacristy of a Catholic church the other day while the priest was briefing a couple of small boys on their duties as servers for a wedding which was about to take place. The boys listened attentively, thought it over for a moment, and then one of them spoke up, recapitulating, as it were, the instructions just completed. "So I wait until the guy brings the dame up to the top of the altar. Then I get the holy water off the table, haul it up there and stand facing the crowd until the priest asks me for it. He takes it and shoots some of it over this fellow and the woman and gives it back to me. I bring it to the table and then go over to the bottom of the altar to serve Mass. Is that right, Father?"

Problems of Professional People

The Doctor's Fee

How much may a doctor charge his patients? May he demand a higher fee from the rich than he asks from the poor? What about fee-splitting?

Certainly, a doctor has the right to a fee proportionate to the special knowledge and skill in the healing art he has acquired by long years of study and practice, as well as to the great benefits he tries to bestow on his patients. In many cases his services may cure a person who would otherwise die or remain an invalid. Even when he is unable to ward off death, he can at least alleviate pain. Hence, those who have profited by a doctor's treatment or their relatives should be willing to recompense the doctor generously. It would be ridiculous to measure his services by the standards one would employ in determining the amount to be paid to a person performing manual labor for an equal period of time.

On the other hand, a doctor should not charge his patients exorbitantly — and unfortunately, there are some in the medical or surgical profession today who are so anxious to become rich that they do demand fees that are too high. This appears, for example, in the bills sent by some doctors for assisting at childbirth. Of course, it is impossible to lay down in definite terms just how much is a reasonable fee for different types of service rendered by a doctor. However, we can lay down the general principle that a doctor should be satisfied with the amount that is charged by the average conscientious physician or surgeon for similar treatment.

To the problem of a different scale of fees in accordance with the financial status of different patients we answer that he may charge a higher fee to the wealthy than he charges to the poor, provided the amount he demands, even of the wealthiest patient, is just and reasonable, according to the general standard laid down above. The mere fact that the doctor has greatly benefited a rich man does not entitle him to send an exorbitant bill. But if he demands a reasonable fee from the rich and is satisfied with less from the poor, he is doing no wrong. Of course, a good doctor will give his services gratuitously to those who are unable to pay anything.

The custom of fee-splitting is unfortunately followed by some doctors. It means that a general practitioner who finds that a patient needs surgery or some specialized treatment will refer the patient to a particular surgeon or specialist and then collect from this latter a share of the fee he receives. This custom leads to many abuses, such as the overcharging of the patient and even to the selecting by the general practitioner of a less competent surgeon or specialist, because he will split the fee, in preference to one who will give the patient better care but will not demean himself by making an agreement to split the fee.

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SIDEGLANCES

By the Bystander

In the January *Harper's Magazine* Thomas R. Waring, editor of a Charles-town, South Carolina, daily newspaper, has an article in which he sums up his reasons (and those of many like him in the South) for opposition to racial integration in the public schools. It is an excellent, fairly dispassionate presentation of the position of influential Southerners who are resisting the carrying out of the Supreme Court's decree on desegregation in public education. It is good that such statements be widely read, carefully pondered, talked about without rancour, and answered with clear arguments by those who disagree with their conclusions. In particular (and this is why we write about it here) Catholics and all sincere Christians in the North and in the South should be fully acquainted with this side of the case against racial integration, and patiently prepared to talk it over among themselves and with those who adhere to Mr. Waring's views. It needs to be recognized that the two sides in the controversy are not going to be brought together by a single discussion, but only by a long process of humble, intelligent, charitable thrashing out of the issues involved.

Mr. Waring starts out with the statement that his position against racial integration in the schools, and that of those who agree with him, is based on facts and documented by statistics that Northern writers

on the subject largely ignore. He maintains that most of the metropolitan press has abandoned fair objective reporting about race problems, and for it has substituted propaganda. It is here that Catholics should first take issue with Mr. Waring.

We do not agree that the "facts" he comes up with in his article are unknown or completely ignored by those who argue that the Supreme Court decree on desegregation should be carried out. Indeed, as we shall try to point out, it is those very facts that strengthen their argument. They have not substituted propaganda for facts, but they have added propaganda to publishing the facts. And the propaganda consists of the restatement, over and over again, of basic, objective, Christian, democratic principles that have a bearing on the relations of one race to another. We do not think that the problem of good race relations, or any other problem, can ever be settled without reference to such principles.

There is scarcely a reference to "principles" in the whole of Mr. Waring's article. At one point he does say that, while views and philosophies may change through the ages, some basic truths stand out, such as the ten commandments. Then he adds a revealing sentence to the effect that Southerners are not yet ready to accept as an eleventh commandment, "Thou shalt not protect the purity of thy race." This seems to assume that there are pure races and impure races as such, or at least that racial integration will lead necessarily to impurity of race. At any rate it ignores the fact that the fifth commandment covers the obligation of justice of one race toward another, because it forbids

not only murder but doing harm to another human being in any way.

Insistence on "facts" as opposed to statements of principle or "propaganda" will never do away with any social evil in the world. A good example of this truth is the almost total elimination of the crime of lynching in the past several years. There were many "facts" that led to lynchings in the past; it was only the hammering away by propaganda at the moral and democratic principles forbidding lynching that finally crushed out this terrible social evil. In like manner, if injustice results from total segregation of the races in America, hundreds of "facts" may be adduced to account for the situation, but one solid, unchangeable Christian principle nullifies the value of the facts as a valid argument, if it can be proved that the facts spring from or lead to a violation of that principle.

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Mr. Waring states that "the Southerner believes that as a practical matter he is better equipped by experience to cope with race problems than people from other regions, no matter what their intellectual or political attainments." It is indeed a psychological fact that long experience with a certain problem begets in all of us a certain feeling that we are the only ones who can really cope with that kind of problem. But that does not mean that we are justified in our pride, nor that we can learn nothing of value from anybody else.

Mr. Waring gives as proof of the superior ability of the South to handle race problems the fact that many Northerners who move into the South soon come to approve and fall in with the practices of the South toward Negroes. He does not mention that there are many such transplanted Northerners who never come to approve total segregation, and that those who seem to may often be merely accept-

ing something they know they have no power to change. The point is, however, that experience in this matter does not guarantee rectitude. A community that has within the last ten years integrated its colored citizens in churches, schools, parks, public amusements and facilities, is not apt to be moved by this argument of a pro-segregation Southerner: "We've had a hundred years of experience with the colored; we segregate them; you should be wise and follow our example."

We believe that Mr. Waring is absolutely honest and sincere when he says that his group "is willing and eager to have the Negro earn greater acceptance." But he follows up this praiseworthy sentiment by giving the five "facts" that convince him that mixed education is not the way to achieve this acceptance, certainly not in the present state of affairs. The question here is whether it will ever be possible for the Negro to "earn" greater acceptance among whites without the advantages of the opportunities for education that are given to whites. The Supreme Court decided, in effect, that it will not be possible. Experience, backed by statistics, proves that with but a few exceptions segregated schools are inferior schools. And authorities in the Catholic Church have declared that segregation in itself creates a mentality of inferiority which is a permanent obstacle to Mr. Waring's "greater acceptance" ideal. When he says, therefore, that he is eager to see the colored earn greater acceptance among whites without integration of educational opportunities, it is the same as if he said, "we are eager to see the colored earn higher wages and better living conditions, without their being admitted to any of the better paying jobs."

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What are the five "facts" that Mr. Waring sees as standing in the way of admitting Negroes into public schools with

whites? All of them are in some way related to lack of educational opportunity, the very thing to which he makes them a bar. In short, they are these: 1) Negroes are less healthy than whites, and, specifically, show a higher incidence of venereal disease. 2) Negroes in general come from homes that have a far lower level of culture than those of white people. 3) Negroes commit proportionately many more crimes than do white people. 5) Southern Negroes usually are below the intellectual level of their white counterparts. For these reasons, Mr. Waring considers it at present unfair and unjust and unworkable to ask white parents to send their children to schools to which colored children are also admitted.

It is impossible to deny the force of the feeling against mixed education that these "facts" give rise to in the hearts of many white parents in the South. But the strange thing is that the man who presents them as reasons for not desegregating the races in the South does not see that every one of his "facts" is actually in some way a product of generations of segregation. His "facts" seem to us to prove that segregation of the colored makes them less healthy, less cultured, less moral, less intelligent. Must we keep them that way? Or do not the obligations of Christian justice and charity demand that something be done to change these segregation-induced "facts"?

Thus we always have to come back to principles versus facts. If this be called propaganda, it is good and necessary propaganda. And the cheering side of the picture is the fact that such good propaganda has already brought about much improvement of race relations in the breakdown of many of the old barriers to justice toward the colored as human beings. In many parts of the country the transition from segregated schools has already been

made without major incident or difficulty. We feel confident that the pockets of resistance to the change that yet remain will ultimately yield to the force of the principles involved, and no longer will the argument carry weight, that the colored should not have the same opportunities of education as their white brethren.

▲▲END

The New Look

It is a general opinion that St. Alphonsus Liguori, for whom *THE LIGUORIAN* is named, should be pictured as a man whose back is bent and whose face is worn by cares and illness. But Dr. Redig de Campos, director of the art gallery of the Vatican Museum, reports that an Italian Redemptorist has discovered a picture of St. Alphonsus as a straight-shouldered, handsome-faced man.

Father Domenico Capone, C.S.S.R., has found a picture of St. Alphonsus painted before he suffered a crippling illness in 1768. St. Alphonsus himself was unaware that such a picture existed. He was convinced that his only picture was that which showed him as the tired seventy-six-year-old bishop.

Father Capone, remarks Dr. de Campos, has played a pious trick on the humility of his holy founder. However, Pope Pius XII was more warm in his appreciation of Father Capone's discovery. "You have happily discovered," the Pontiff said, "that the saint who has given the Church and the world at large so many masterpieces of the spiritual life, was actually possessed of a countenance as striking as was his extraordinary virtue."

Portrait of A Good Soldier

Perhaps we hear too much about bad soldiers. We need to learn to be grateful for thousands like the one described here.

Harry F. Wade, C.S.S.R.

BOB FORSTER, now a lieutenant-colonel in the United States Air Force, is an American first class soldier with whom I have been privileged to serve. Were he not still very active in our armed forces, I would put down his real name. He would murder me if I did.

His beginning and background are as unpretentious as those of the average American boy. His family are all non-Catholics and an excellent group. I said non-Catholics and could have put the phrase in italics from Bob's own explanation. His dad was a religious man, and true to the constitutional freedom of every American to worship God as he chooses, respected all faiths. He insisted on being regarded as a Christian and objected to being called a Protestant. He did so for the simple reason, he repeatedly explained to his family, that he could never find a Protestant Church as such, learn who ran one, or where its headquarters were.

He admitted that there were a great variety of Christian churches and that their teachings were at variance with one another. But they were, he would say, all endeavoring to worship God in their own individual way, and he

respected them for it. He claimed to be no theologian. He saw good in all churches, and not having studied the fundamental tenets of any of them, he felt that he was not qualified to find fault with any of them. He objected to being called a Protestant because that meant one who protests, and he disliked being placed in a general category of protesting when, intelligently, he didn't know what he was protesting against.

Bob claimed that this was his Dad's pet subject. Deep down his father was a very charitable man. When some old crony would make an adverse remark about the faith of a Catholic, a Jew, or an adherent of one of the numerous Christian sects, he had a favorite remark that he liked to use.

"Do you know," he would say, "what a good definition of prejudice is?"

His listeners would always give him their attention.

"It's being down on something that you are not up on."

The uncharitable subject would invariably change to a less explosive topic.

From what Bob told me of his Dad, I could easily see that Bob inherited some of his father's viewpoints.

Bob came up from the ranks. In the early days of World War II, he applied for officers' candidate school as

a flier when the Army Air Corps was in need. He qualified and graduated as a pilot second lieutenant. His first overseas assignment was to one of the islands in the Pacific area. It was the era of the P38s, P39s and P40s. Even these were scarce, needing repairs and replacements.

On one occasion, a squadron of Japanese Zeros attacked their base. Bob and one other pilot were the only ones able to get off and intercept them. They did it with a vengeance, flying right into their formation, bewildering the poor Japs, scattering them and then shooting them down one by one. Only a couple of the Zeros managed to head for home, scurrying like wounded ducks with bedraggled wings. Bob received the silver star for this achievement, and later was listed one of the top flying aces of World War II.



At the close of the war, Bob returned to civilian life and joined the flying national guard. With a career as a law-teacher in mind, Bob went to college, won his degree and was well on the way to his master's degree when the Korean fracas broke. He was yanked back into active service.

In the meantime, Bob met his charming Catholic wife. Because he had inherited no prejudices, he attended Mass regularly with her on Sundays and enjoyed the services. Jean, a reserve auxiliary air force pilot herself, was able to fly with Bob during their courtship. They took turns at the controls and enjoyed a flying romance. Each time before taking off, Jean would bless herself. Bob had never seen, or, more probably, had never noticed this practice before. His curiosity was keenly aroused.

Mass every Sunday became routine. Fish on Fridays became part of the schedule. Jean gave Bob a silver scapular medal and put it on him. Later, she gave him a strong hand-made rosary and taught him to pray it. Bob was a goner! He, too, before each flight began making the sign of the cross. Bob became enthralled with Jean's faith. What was it all about? The other Christian churches that he had attended with his family didn't have what Jean had. She had it, and indubitably! He began to ply Jean with questions. Jean responded beautifully. An ardent patronizer of the pamphlet-racks in the back of practically every Catholic Church, she kept Bob supplied. They would read many of them together. Jean in due time, introduced Bob to her pastor. Twice a week they took instructions together. . . .

With joyful tears in her eyes as the priest remarked, "*Roberte, vade in pace*," Jean grabbed Bob in her arms and gave him a resounding kiss, his brow still moistened with the waters of baptism.

At the nuptial Mass, Bob's family sat along with Jean's family, his Dad smiling and contented with his son's decision. His thought: "This religion is as respectable as any religion. If my son had reasons for this choice, it's my son's business and his God-given right."



After all of this, I met Bob in Korea. We belonged to the same fighter wing. He was now a major and a sabre-jet pilot.

Jean had broken him in rightly. If he flew a combat mission in the morning, Bob would be up in front of the Chapel at the evening Mass, following my every move with his St. Joseph's daily missal which Jean had given him

for his first Christmas present of their married life. No Sunday went by without Bob going to the communion rail. And, at the daily recitation of the rosary in the Blessed Sacrament room, Bob would be along with the rest of the gang, no serious business hindering him.

Like his Dad, Bob never liked to argue religion, a very common subject among the men in their quarters and barracks. Invariably, the subject of conversation would drift from women — to morality, religion's viewpoints or lack of viewpoints, down to the work the men were engaged in.

Bob's frequent comment, whenever the discussion challengingly veered towards him, was:

"Listen, fellows, America is a free country. A guy has a right to believe what he thinks to be true. Ask me what I believe on certain matters, and I'll explain my Catholic belief. But don't find fault with it before you know what it is all about. It's a simple thing to manufacture a stupid wobbly target, stick it upon a fence and knock it down. But put the solid, genuine article up there, and then rate your marksmanship. You sound like a bunch of effervescent cadets bragging how they are going to down the Migs."

On one occasion, one of the pilots of Bob's squadron remarked.

"One thing I can't buy in the Catholic religion is that infallibility of one man, the Pope."

"You understand, of course," Bob came back, "that infallibility is limited to matters of faith and morals."

"Even so," the pilot countered.

Bob looked at the man.

"You know, if anything brought me into the Catholic faith, it was just that. Christ gave that gift to Peter in the

All in One Family

In the last few weeks I have been more than halfway around the world. I have burned under the sun of India, wilted in the humid heat of the Malayan jungle. I have shivered in the icy winds of Korea, Hong Kong, Japan and Indonesia — in all these places I have observed different customs and costumes. I have heard tongues and accents which have fascinated my uncomprehending ears. And all my senses told me, "You are a stranger here. These are alien tongues. These are not your people. You are very far from home."

Yet never, I assure you, did I for a single moment feel lonely. In all these places I met men and women of different colors, different races, different traditions, but all of them my brethren and my children sprung from the same home, fellow-members of the household of the Catholic faith.

Bishop John Heenan

beginning. This was the Christian belief for 1600 years. Then the reformers came along and with absolutely no authority took it away from Peter and gave it to everybody. I can't buy that."

Bob not only became a Catholic through the grace of God and Jean's good example, but an exemplary, intelligent, militant Catholic.

During his tour with me, he scored eight and a half confirmed kills against the Reds. Bob's biggest thrill came, however, in a telegram from Jean, the same day on which he shot down his fifth Mig.

"Greetings, Daddy! Aced out on you. Mary Ann was born at noon today.

Love from all six of us.
Jean."



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Seattle, Wash.

"Please accept my sincere appreciation of your excellent magazine. However, I have found occasion to disagree with you. One instance is in the matter of liquor. God gave us grapes and the juice of grapes, thus placing His sanction on wine, to be used with discrimination. But if there is any place in Christ's teaching that permits alcohol to be produced from grain, I have not found it. In your brief on the subject, you introduced the idea of moderate drinking and brought up, to prove your thesis, Christ's changing of water into wine. But that is far different from producing alcohol out of grain. It is well known that many Catholics are getting drunk often on the moderate use of this evil concoction. I also disagree with your statements on gambling. Most people with whom I have talked are heart-broken over the trend toward more and more gambling in fund-raising projects for the Church.

Mrs. P. J. O."

God created all the processes of nature, that whereby alcohol is produced from grain just as well as that whereby wine is produced from grapes. And God made the natural law according to which it is a sin to so misuse any kind of alcoholic beverage, as to do harm to either body or soul. The tragic disobedience of many to this law of God does not make a thing created by God evil in itself. So likewise, the abuse of gambling, by an individual or by a Church or-

ganization, does not make immoral every form of harmless recreation that a little gambling can provide.

The editors

Wappingers Falls, N. Y.

"Please don't change THE LIGUORIAN. Magazines on current events, politics, history, science, etc., may be valuable but to my mind a magazine like yours, devoted entirely to moral and religious issues, is far more important and helpful to us all. Now, however, I would like to disagree with one of your articles. I believe and try to practice all of the teachings of the Church, one of which is against the marriage of Catholics to non-Catholics. I am the first to admit that a mixed marriage is far from ideal. If I were at the courting stage now, I would not even go out with a non-Catholic. But I have married a Presbyterian man. I realize now that it is hard work to keep such a union pleasing to God. Also, there are many temptations, peculiar to mixed marriages, that a Catholic must constantly resist. Admitting these things, I nevertheless wholeheartedly disagree with the *Bystander* who says in the July, 1955, LIGUORIAN, that "there can be no common purpose in a mixed marriage, no mutual plan for raising children, no freedom from conflicts, etc." We have never had to face any of these trials in our marriage. We share the conviction that our marriage is our way to salvation. We have a mutual plan for our

children, which is to raise them as good Catholics, though my husband is naturally disappointed that he cannot raise them in his own faith. We have no arguments about religion, each leaving the other free to worship God according to conscience. I feel that our marriage is Catholic, if not technically, at least in intent. I write because very little seems to be written in the Catholic press about how to make the most of a mixed marriage, once it is entered into.

Mrs. S. M. H."

We should be the last to deny that a Catholic and a non-Catholic can get along peacefully in marriage if both practice tolerance, patience, charity, mutual understanding. And we are ready to help any such couple, once they have been married, that appeals to us for advice. But our correspondent, in the first part of her letter, provides cogent arguments for the Church's stand against mixed marriages, and for our constant warning of young people against them. She admits that they bring many temptations; experience and statistics prove that a high percentage of Catholics are not able to overcome those temptations. Moreover, the common purpose and plan of couples of mixed religion is offset by the very fact that they walk different ways in the service of God. This is bound eventually to have a confusing, if not demoralizing effect on the children's minds. So we reiterate our warnings against mixed marriage, at the same time congratulating this Catholic on her loyalty and urging all who have entered a mixed marriage to a similar devotion to principle.

The editors

Brooklyn, N.Y.

"Even though I have been a Catholic all of my thirty-five years, it is only for the past three years that I have been gifted with fervor for my religion, and THE LIGURIAN has been like manna to my soul during that time. Perhaps you would answer this question for me: Why is it that the

wording the priest uses in reading the Gospel on Sunday differs slightly from that of my missal? As I understand it, the priest uses the Vulgate version of the Bible, and the layman the Douay or Confraternity version. But it puzzles me why there should be any difference in wording. Your explanation will be appreciated.

A.J.S."

'The Vulgate' is the term used for St. Jerome's translation of the Bible into Latin. From this Latin version several translations into English have been made that are approved for use in public reading and in missals. The Douay English translation and the Confraternity edition of the Gospels are two such English versions. They differ only in sentence structure and in style, never in essential meaning. Recently Msgr. Ronald Knox made a translation directly from the Hebrew and Greek of the original Bible, and that too is approved for public and private use. Pastors may read from their pulpits any approved English translation of the Bible. Most missals still have the Douay version.

The editors

Mobile, Ala.

"In regard to your statement about the necessity of good works for salvation, it seems to me that the Bible teaches that salvation is by grace through faith and faith alone, but that one must work and be faithful to Christ in order to receive rewards and blessings. In other words, the Bible does teach the need for good works, and that we should be faithful to Christ, but could it not be that the reward of this faithfulness would be rewards and not salvation? It seems to me that we are saved by faith in Christ and rewarded by our faithfulness to Christ; that we are saved through what He has done for us and rewarded by what we do for Him.

H.G."

According to the teachings of Christ, the one great reward we are all to look forward

to and work for is our salvation, that is, our reaching heaven. Thus there is no reason for a distinction between "salvation" and "rewards," except in the sense that we can gain a higher place in heaven through extra good works. It is true that no one could ever gain the reward of salvation except through the blood of Christ and through faith in Him; but it is still possible to have faith in Christ and to lose heaven by disobedience to what He commands.

The editors

Warren, Ohio

"I read every issue of *THE LIGUORIAN* and admire especially the fearlessness with which you cover controversial issues. I learned in school that the Body of Christ was made up of the Church Triumphant, the Church Militant and the Church Suffering. As I look at myself and some of my Catholic friends, I think there should be added to these the Church Complacent. I feel that we of the laity have an obligation to follow the example of *THE LIGUORIAN* and assert ourselves more vigorously on such matters as the dissemination of contraceptive materials, auxiliary aids (such as bus rides) to children attending parochial schools, 'right-to-work' laws, open stores on Sunday and others. Don't change the hard-hitting style of your magazine. One more thing. About that wife who stated in Readers Retort that birth-prevention was necessary because a love as great as that between herself and her husband could know no continence, my wife and I (in our early thirties with five children) agree that a sufficiently great love, together with judicious applications of prayer, can make continence almost easy. We speak from experience.

N.N."

In all charity we do aim at stirring up members of the Church Complacent, even though some may cancel their subscriptions rather than be stirred up. In behalf of many

readers we are grateful for the final statement of this correspondent about the power of prayer to make conjugal chastity possible — "even easy."

The editors

Atwater, Calif.

"Your article on venial sin in the January *LIGUORIAN*, refers to scrupulous persons, as opposed to normal persons. I would like to read more on this subject of scrupulosity. What is it? Is it sinful? How can it be recognized and conquered? I am sure there are other readers as confused on this subject as I am.

C. R."

*The Liguorian pamphlet entitled "Don't Worry" has a rather thorough study of the nature of and cure for scrupulosity. It may be ordered from *LIGUORIAN PAMPHLETS* for 10c.*

The editors

Evanston, Ill.

"As a public relations professional, an author and a journalist, I am fairly well acquainted with the techniques involved in writing and publishing. I believe that *THE LIGUORIAN* is one of the two finest Catholic magazines published in America today. The other is *Jubilee*. I know you will not only keep up the good work, but will make the magazine even better with the months and years to come. I am looking forward to its literary ascent with anticipation.

B.B."

Cleveland, Ohio

"Let me tell you how much I enjoy your wonderful magazine. I read it from cover to cover each month, and it has taught me a lot more about my faith—especially in regard to putting it into practice each day. I appreciate your calling a spade a spade and not mincing words when there is a question of religious or moral truth. I can't tell you how much good you are doing.

C.M.K."

THE LIGUORIAN

Minneapolis, Minn.

"I was much disturbed by the article in one of your past issues (September) about dirty songs used on disc jockey shows. I thought it was greatly exaggerated. For example, the author mentions the song, 'Whatever Lola Wants,' and gives the impression that the lyrics implied unlawful use of sex and were thus immoral. Did anything in the song imply that Lola wanted sex? Why must people think of the bad side of things? I don't advocate overlooking bad things, but I certainly don't agree with condemning good or indifferent things. I suggest that the author listen to such songs as 'Love and Marriage' and other good ones that are popular. . . . At the same time, hats off to you people for the excellent article, 'Parents and Teen-Agers.' May I add my own reason to those you gave for saying that it is unwise for young teen-agers to go steady? It is because it costs too much. Taking a girl regularly to the movies, buying her refreshments and so on, cost money, and on a school-boy's budget it is an unnecessary item. I try to keep in mind that the purpose of dating is to help in the selection of a good wife for later life. I cannot see restricting myself to one girl or restricting one to me.

N.N."

It is refreshing to learn that there are teen-agers who do not see any suggestion of evil in songs that to us seem heavily laden with such suggestions. However, the fact that there are good songs on the market does not remove the necessity of decrying the bad ones when these become popular. The note on company-keeping is a good addition to the line-up of powerful reasons against steady dating of early teen-agers.

The editors

Milwaukee, Wisc.

"We have enjoyed your excellent magazine for some time, and consider it one of the finest sources of religious information and exhortation for the layman. We

particularly admire your fearless stand on some of the controverted ethical issues of the day. 'Tolerance' and 'democracy' in regard to God's unchangeable laws will have hollow rings in eternity. We don't believe any shade of gray should ever be called white.

K.G."

Dravasburg, Penn.

"When one of your priests offered us a chance to subscribe to THE LIGUORIAN in our parish church some months ago, I did not subscribe because frankly I thought it would be a waste of money. No one will ever look at a copy, I thought. A week later one of my neighbors gave me some magazines and among them was the September LIGUORIAN. Well, I was completely amazed. I never thought a Catholic book of this kind could keep me so interested. Young Catholic mothers raising their families these days need a magazine like this to keep them informed. It's so easy to forget what you were taught in school. I also found your magazine a morale booster. It is good to be reminded that your troubles in this world will be rewarded. God bless you for your wonderful work. I'll make sure to circulate my copies of THE LIGUORIAN. It's too good to be thrown away.

Mrs. J. N."

We wonder how many individuals who are invited to subscribe to THE LIGUORIAN turn it down because they think it will not be worth reading. We hope many of them will have a chance, like this lady, to give it a try, despite themselves.

The editors

Janesville, Wisc.

"Yours is truly the outstanding, straight-from-the-shoulder publication on current affairs of the world. I particularly await the 'Sideglances' each month, which gives material that one could never get in the secular

press. I always read that first, and then the whole magazine from cover to cover. I read the excerpts from the writings of St. Alphonsus a couple of times, because they outline the only way of finding true happiness. I thank God for your wonderful work.

F.W."

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Woodhaven, N.Y.

"May God continue to bless the wonderful work you are doing through THE LIGUORIAN. It is the finest Catholic magazine I know of, and I would not be without it. I have decided that when the time comes for gift-giving, I shall think of THE LIGUORIAN first. It is an excellent means of spreading the truth, of snapping lax Catholics out of their lethargy, and of helping all who read it to grow in sanctity and happiness.

J.H."

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Dayton, Ohio

"About a year ago, I read my first issue of THE LIGUORIAN. From that time on it became the prized piece of mail every month. Your articles on prejudice and birth-prevention have been outstanding. Please don't change your wonderful magazine. I don't know where I could find the answers to many problems presented by the materialistic world of today. In this age of flashy, slick publications, THE LIGUORIAN stands out as simple yet as strong as the cross on Calvary.

P.L.B."

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St. Paul, Minn.

"Although my family has been acquainted with THE LIGUORIAN for only six months, may I assure you that it will always be a part of my 'required reading.' Aside from the conspicuous absence of 'chaff,' I have found the 'wheat' expressing the mind of

the Church as fifteen years of Catholic education have taught me to expect it. I count it as a dear blessing that, as a result of the grace of God and the wisdom and generosity of my parents regarding my education, I have found myself in complete accord with your editorial 'opinion.' It is my special prayer that I may never stand among the dissenters, but that my opinions, on both current and timeless questions may always measure up to Christ's own opinion, as expressed by His 'alter Christus' in THE LIGUORIAN.

R. G."

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Bethesda, Maryland

"I had seen your magazine in the seminary a few times, but did not really get my hands on one until yesterday. I just want to tell you that I found *every* article most interesting and informative. I write a column (*View From the Rectory*) for our archdiocesan paper, and am therefore always on the lookout for magazines which treat timely Catholic topics well. THE LIGUORIAN is so good, I'm getting in my subscription right away. Please keep up the fine work in treating all the important, timely subjects such as the Y.M.C.A., kissing, birth-control, dating, propaganda, etc. We need a lot of ammunition on the front line.

Rev. R.H.W."

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Hollis, N.Y.

"I'd like to tell you how much we enjoy your magazine. I don't take time out for reading except when THE LIGUORIAN arrives. We have eight children, the oldest twelve, and your articles on teen-agers and birth-control have been very inspiring. I am saving the magazines for future reference for the rest of the children. Please keep up your frankness, as it has helped me so much in guiding the family.

K.F.K."

The modern Presbyterian is not what he used to be; and many Presbyterians will loudly agree: "You can say that again!"

PRESBYTERIANS:—*Old Style and New*

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John E. Doherty, C.S.S.R.

AHUNDRED years from now some historian may study the Presbyterians in the United States and conclude that they exercised a decisive influence on the typical American character. He will be puzzled to explain, none the less, why this once dynamic faith had disintegrated in our own day so as to be unrecognizable. No doubt he will point out the change in mentality that had made the most important Puritan beliefs unthinkable to the modern American youth. But he could hardly ignore the fact that by giving almost a religious sanction to greed for wealth this form of Protestant faith prepared the way for its own conquest by secularism.

* * * *

TOWARD the end of the seventeenth century Presbyterians came to our country in great numbers, and in our land they found a friendly and

ideal atmosphere in which to develop their faith. By the time of the Revolutionary War the Presbyterians formed about one third of the colonial population. In America they would find prosperity and in their material well-being would see a sign of God's favor.

The Presbyterians would supply abundant material for presidents of the new nation that would arise, and they would influence its government profoundly. Furthermore, they would pour the zeal of Puritanism into the American character and frequently galvanize all the other Calvinistic groups into religious action.

In a word, the Presbyterians came to this nation as to a promised land which they would mould in their own image. But in the end, as we shall see, they were the ones to become transformed.

* * * *

"Call in the presbyters of the Church," says St. James in his epistle in the New Testament. Such Scriptural

passages are important to throw light on "Presbyterian" which comes close to being the most meaningless word in our language today. Catholics know that in this as in other passages of the Bible the Evangelist is summoning priests and bishops of the early Church for their sacred functions. Presbyterians point out that the word presbyter did not originally mean priest but something like senator or ancient. No doubt the early Christians did not wish to employ a term for their clergy which was customarily used for the priests of the Old Testament and used presbyter instead, but in any case such has been its constant use in Christian tradition that the very word priest in English is derived from it as almost any dictionary shows. Nevertheless, Presbyterians make little use of tradition and by cleaving to the Bible alone they were able to visualize a church government in which there were no priests or hierarchy but only laymen whom they spoke of as teaching elders, ruling elders, deacons and trustees.

ELDERS TODAY

Today Deacon Jones prefers to be called plain Mister and rare is the Presbyterian congregation in this country that refers to its pastor as Elder Smith. But as this singularly unpriest-like figure rises before his fashionable metropolitan congregation on a Sunday morning he is clad usually in a plain business suit or in a black gown. After diffidently inquiring of the congregation if it would care to pray, he reads some inspirational texts of the Bible and then is likely to launch into a discourse, which is designed to make religion acceptable to his hearers because it is still being used by the best psychiatrists.

In Need of Prayer

In these present dangerous times we wonder how many Catholics ever offer up a *Hail Mary* for the following intentions. We are all so busy asking for favors that we forget:

1. The dying, awaiting final judgment.
2. The young, amidst terrifying temptations.
3. The despairing, ready to give up everything.
4. The sick and the suffering.
5. Our millions of persecuted Catholics.
6. Our lawmakers, fighting for right and justice against mountainous odds.
7. The tempted, that they may persevere in virtue.
8. Modern parents.
9. The governments of all nations.
10. Priests weighed down with their own troubles and the troubles of others.
11. For ourselves, perseverance in the friendship of God.

Of Protestant clergymen today, on the other hand, the Presbyterians are among the best educated and the most competent. One of the most outstanding was the late Peter Marshall who had for years been chaplain of the United States Senate. A Scotsman, he was a uniquely human person in spite of a rather grim boyhood, and he became a magnificent orator, genuinely apostolic and sincerely Christian. He was a hero to his wife, and she celebrated their short but happy life together in a best-selling book later made into the movie, *A Man Called Peter*. The story of their life in its most crucial moments reveals a groping toward spiritual realities which are no part of Presbyterianism but are in the Catholic

tradition. Thus when Mrs. Marshall, as a young bride, is stricken with tuberculosis and the bottom has dropped out of her spiritual world, she goes to confession in a manner which lacks only priestly absolution to make it a sacrament. When later a coronary attack lays her young husband at death's door she recalls the Biblical injunction, "Is there anyone sick among you? Let him bring in the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord." Though neither elder nor priest, Mrs. Marshall comes to the oxygen tent of her husband with oils in her hands, and having obtained his permission, she anoints him after the Catholic manner of extreme unction. In this as in other Presbyterian practices we see a nostalgia for once discarded externals of Catholic worship, as in other forms of Protestantism there is a liturgical revival, which is especially incongruous among Presbyterians for their worship had always been the plainest of the plain and they have long warred against such innovations as papist idolatry.

EARLY LEADERS

The rejection of Protestantism, nevertheless, goes much deeper than this, for its former saints and heroes are no longer saints or heroes to this generation. When the Irish Presbyterians came here they arrived in entire communities or congregations, bringing their pastors with them and hence most of their early leaders in this country were clergymen. Thus the first name of note is that of a Donegal Irishman, Francis Makemie, who founded the first presbytery in Philadelphia and is looked on as the founder of Presbyterianism in this country. In typical Irish fashion Makemie be-

came embroiled with the Anglican authorities for preaching in their territory without a license and this became one of the most famous Church-State cases in our history. Another "wild" Irishman was the Rev. William Tenant whom Whittier, the poet, describes as "wild with the toss of unshorn hair, and wringing of hands with eyes aglare; burning under the world's despair." A thunderous preacher, he was to work American Presbyterians up in such revivals as came to their climax in the massive outdoor meetings of Cane Ridge, Kentucky, where another Celt, the Rev. Robert McGready held forth from his towering outdoor pulpit while he dangled imaginary sinners over the fiery pit.

GREAT NAMES

In due time there would be no lack of another type of elder with a more secular turn of mind. These men were the Horatio Algers who in real life tended to have names like Carnegie, Morgan, Gould, Mellon and McCormick. While enjoying reputations of righteous and religious men, they became fabulously wealthy and successful by the practice of Calvinistic virtues and were able to endow many public charities. What immigrant mother did not delight to see her son reading *Only an Irish Boy*, knowing that the hero would always win through as a devout Presbyterian? Yet time has dulled the lustre of these tycoons and revealed more than one chink in their moral armor. Charles Francis Adams, one time U. S. Secretary of Navy, expressed the unuttered thoughts of many when he said that he looked forward with little enthusiasm to "meeting such characters in the kingdom of Heaven." The labor movement speaks of them as the "great robber barons",

and young Presbyterians who now acquire a social conscience in college study their achievements with little reverence.

All these, of course, are purely local heroes and the great names of Presbyterianism are those of John Knox and Jean Calvin, whose greatness, judged only by their accomplishments, can scarcely be denied. Now it is not our aim to debunk them but only to show that they are no longer heroes or saints to this generation.

JEAN CALVIN

The founder of Calvinism was a Frenchman who studied for the priesthood but was never ordained. The mind of Jean Calvin was the most powerful among the reformers and he, more than any other man, is responsible for the spread of the reformed religion of which Presbyterianism is the most authentic expression.

There is a majestic strain in Calvin and, if one might so describe a man like Calvin, he was intoxicated with the majesty and sovereignty of God. He had none of the human weaknesses of Luther nor was his life marred by the moral lapses of the other reformers; yet no one has been ever able to make him seem human. Still, if Protestantism's principles were correct, he would deserve to be its saint. Presbyterianism was the Christian faith as he saw it and he gave a practical demonstration of what it should logically be. Here the legal injunctions of the Old Law seemed to have as much application as those of the New; moral earnestness and order prevailed and there was no merriment. The rack was the order of the day and a rigorous spy system reached even into the homes of citizens to root out transgressors. Transgression meant not only

blasphemy and heresy but even criticizing the clergy, for which offense there was public whipping and torture. In two years under Calvin there were seventy-six banishments and fifty-eight executions including that of Michael Servetus who was caught while only passing through Calvin's territory and burnt for being a Unitarian. While paying tribute therefore to the deep but ferocious sincerity of Jean Calvin it is only charity to say that the convictions of the modern young Presbyterian exactly contradict his in almost every detail.

John Knox, on the other hand, was something of another cup of tea. He was an apostate Catholic priest who drank Presbyterianism at its source from Calvin, then spread it in England and established it as the state religion of Scotland. Whatever his virtues were, however, they were of the Old Testament and not of the New. Knox fancied himself an inspired Biblical prophet; yet the picture that popular literature presents is that of a fanatical demagogue. Surrounded by his followers he stands menacingly over a young and beautiful but helpless and tragic queen, Mary, Queen of Scots, and berates her as a Jezabel. In somewhat the same way the spirit of Knox lowers over what is young and warm and beautiful in the Presbyterian way of life. A book on Knox reviewed by *Time* magazine tells of a young American college student who horrified his parents when they brought him to the burial place of the Scotch reformer. "There," he said, "I've waited all these years to spit on the grave of that great bully."

Thus there are many on both sides of the Atlantic who like H. G. Wells revolted against Christianity because of an overdose of Knox in their youth.

Calvin's triumph, none the less, was great while it lasted and gave proof of the power of intelligence and of the naked idea when compellingly expressed. Is not the fundamental idea of Protestantism that salvation is God's work alone and man can have no part in it because he is crammed with concupiscence, and all his works are full of sin? Luther tried to express this in his phrase, "man is saved by faith alone," and not by his good works. But he was ambiguous, since most people think of faith also as a good work. Besides, neither Luther nor his followers clearly faced up to the implications of his doctrine. Calvin, however,

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A man must get along with himself and his God before he can successfully hope to get along with his fellowmen.

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was fearless and utterly consistent and even blamed St. Augustine for superstitious fear in not arriving at Calvinistic conclusions. God, he said, simply chooses to save whom He will regardless of what they do and hence salvation should be called the grace of election. What this meant he spelled out in his *Institutes of the Christian Religion* as lucidly and as logically as it will ever be expressed. But the Presbyterians in the British Isles spelled it out still further when they made their Confession of Faith at Westminster, England, during the Puritan ascendancy of that country. The saved, they said, were those who like good Presbyterians had the testimony of it in their own consciences and these are saved once and for all. As for the others, Christ did not die for them. Were all others then doomed from

their birth? Yes. Were even babies who died unregenerated doomed to hellfire? Yes. Was there nothing those not elected could do during life to avert damnation? No.

VARIOUS BRANCHES

Presbyterians who came to this country made the Westminister Confession their official creed and it is remarkable that it remains so, though their history here has been a gradual repudiation of it. In about a century and a half, the Presbyterian Church split eleven times. Sometimes their chosen names were eloquent, as New Side and Old Side, New Lights and Old Lights, New School and Old School. At one time Slavery caused a division, but once split, blood, sweat and tears have failed to reunite the United Presbyterian Church in America of the South with the Presbyterian Church in America of the North.

Calvin bequeathed to his followers a supreme confidence that a narrow, letter-bound reading of the Bible confirmed their faith. Disintegration of Presbyterianism from a well-defined creed and way of life to a mere religion of experience, roughly follows the break-down of Bibliolatry in this country. Yet while old-time religionists like the Baptists could take to the hills, young Presbyterians went to college and could not escape the cold currents of humanism, liberalism and "higher criticism" of the Bible. Nevertheless certain key dates dramatize the progressive rejection of Calvin.

In 1902, Presbyterians eliminated from their creed the doctrine of the Fall, of original sin, of predestination and hell, and introduced pantheistic ideas of God. In 1922, William Jennings Bryan, a Presbyterian elder, de-

fended an extremely literal interpretation of the book of Genesis in the famous Monkey Trial at Dayton, Tennessee, and was widely disowned as a representative Presbyterian. In 1950, Rev. Gresham Machen insisted that Princeton seminary affirm five minimum or fundamental beliefs: "the Inerrancy of Scripture, the Virgin Birth, Christ's Bodily Resurrection, His Substitutionary Atonement, and His Second Coming." When the Church refused, he seceded with the fundamentalist Presbyterians. Most recently *Look* magazine published a popular exposition of the Presbyterian faith and the Church's official spokesman asserts that a Presbyterian, today, need not even believe in the physical resurrection of Christ.

WHAT IS LEFT?

What then remains of Presbyterianism? Only its Puritan influence chiefly moral or ethical on the American character. Since Presbyterians kept pace with the frontier while the New England Puritans or Congregationalists stayed there, the Scots-Irish influence is more widespread and few critics would deny that it is impressive. As for its less ingratiating aspects, these are often exaggerated. Thus it is asserted that Puritan influence has made the devout American sanctimonious and even pharisaical. This is plausible because the Puritans and in particular the Presbyterians affect to be scandalized by moral practices which other sincere Christians, including Catholics, look upon as entirely innocent. One of the great political battles fought by them in the past was on the Sabbath front, to keep the blue laws of Sunday observance in force lest our Sabbath should be like the "continental" or more liberal Catholic Sunday. In

the battle for Prohibition they were in the forefront and though they themselves are traditionally bankers and stock brokers, they have made mighty war on gambling and even such harmless games of chance as "bingo." Such battles are now mere skirmishes or rear guard actions but a standing army of clerics and militant laymen is still standing by ready to do battle on the political front at a moment's notice. Their influence on other Americans, however, is practically nil and most Presbyterians today are definitely not Prohibitionists while the golfer who is able to do eighteen holes on a Sunday morning, bet on each hole and relax on the nineteenth, is more likely to be a Presbyterian than a Methodist, a Baptist or even a Catholic.

There is ample evidence that the most universal religion in the United States is nationalism and the influence of Presbyterians in this regard is no mere theory. One of the chief tenets of Calvinists is that they are an elect people and this idea has influenced the Scots-Irish Presbyterians in their attitude toward "foreigners". It was no mere coincidence that the most serious riots against immigrants took place in Philadelphia and in centers where the Scots-Irish were strongest. They gave impetus to the movements known as Native Americanism, Know Nothingism and the American Protective Association. It is revealing that while these movements were directed in large part against immigrants from southern Ireland, its force and leadership often came from "native" Americans whose fathers migrated here from Ulster.

Nationalism will always challenge the Church which is Catholic but Presbyterianism was anti-Catholic before it was nationalistic. Yet the most serious charge against the Calvinistic way

It's Your Choice

God does not force a good life or eternal happiness on anyone. God does not take anyone and drag him along the road to heaven and compel him to enter and to be happy forever, if that particular person prefers to do something else.

God gives the opportunity of salvation; He gives all the help we need; He gives us the freedom of taking it or leaving it. God respects the free will He gave us, and it is we alone who push open the doors of heaven or unlock the gates of hell.

You, like many others, do a lot of wishing and willing. Wishing you had done many of the things you intended to do; wishing you had not done many of the things you did.

Is there any time better than right now for some minutes of sensible, serious, prayerful thought about the only important affair in your whole life — the matter of saving your soul, of living and dying in God's friendship?

After all, nothing else really matters. Nothing else is so important.

of life is that it has sanctioned greed. Of Protestants in the United States, the most wealthy are the Presbyterians and Congregationalists together with Episcopalians who are often only Presbyterians with an English accent. They have long reasoned that the wealth and power of the United States and their own share in it is a proof of the rightness of their Faith. For it is clear that Calvinism strongly influenced the rise of modern industrial capitalism which nowhere in the world reached the development that it has in this country so richly endowed with natural resources. Today, however, the American capitalist has awakened to find that

his own government has made laws to prevent him from acquiring wealth in the untrammelled manner of his forefathers, and at the same time a huge organized force of labor is arrayed against him with the avowed purpose of preventing him from committing injustices against helpless employees. Outside of the United States he finds that the capitalistic way of life he represents is detested as only less atheistic than dread communism.

DIMMING OF CONSCIENCE

What is the answer to this? Simply, that while Calvinism sanctioned the unlimited acquisition of wealth as a sign of God's favor, it dimmed in the conscience the distrust of wealth and the sense of social justice in the use of property that had always obtained in Christian society before the Reformation.

Now all this may seem to add up to an indictment of Presbyterians as well as Presbyterianism, but such is not the case. If it were, a list of outstanding Presbyterians in the history of our country would be a strong rebuttal. To name past presidents alone, ten came from the Scots-Irish and they were Jackson, Polk, Buchanan, Johnson, Arthur, McKinley, Monroe, Hayes, Grant and Wilson. Furthermore, Gen. Dwight D. Eisenhower underlined the continuing prestige of Presbyterianism by joining this branch of the Protestant faith when he became president. More telling still is the fervor and moral discipline found in the personal lives of many in the rank and file of the Scots-Irish Presbyterians even today.

The wholesome faith of so many Presbyterians proves that the soul is naturally Christian, for we see that in any Christian sect the sincere and devout derive nourishment from what is

positively Christian while they either ignore heretical doctrines or interpret them in a Catholic sense. Presbyterianism, since it was a more clearly defined sect than the others, doubtless preserved well many principles of sound religion; but these are identical with the teaching of the Catholic Church. Our fundamental objection is to the horrible view this faith took of human nature, for from this all its belief logically derives and we deem it to be really un-Christian.

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It is said that all pagan students of human nature divide themselves into those who are in love with man because of his godlike qualities and those who are obsessed with his misery. The Christian faith alone resolves this enigma of man's nature by its doctrine of the Fall and the effects of original sin, for it explains to man both his innate qualities of greatness and his weakness, and at the same time it gives a remedy to his wounded nature in the saving grace of Jesus Christ. Yet even Christians sometimes exaggerate one aspect or the other of man's nature and the revolt of Protestants was not only against the authority of the Church but against the teaching that man's nature is fundamentally sound and that he must share in the work of his own redemption. In reaction against this they

went so far as to declare that the nature of man is totally corrupt and even positively sinful in every one of his actions. Even the slightest of his actions, they said, deserve damnation, but God has wrought the work of salvation entirely apart from man. Thus the incarnation of Christ, His atonement, the Church itself, become only so much furniture or scenery for a drama that was complete before God made man when He chose whom He would save and whom He would foredoom to hell. It is no wonder that the effect of Presbyterianism was to dissipate the Christian tradition and to return men to the spirit of the Old Testament.

In the light of this horrible doctrine we can be more sympathetic with the mentality of many Presbyterians in the United States today. Such teachings are universally rejected and by no one more vehemently than the Presbyterians themselves. Their extreme distaste of dogma, of authority and their rebellion against any attempt to make them define their faith should be seen in this light, but it is the hope and prayer of many that having reacted against Calvinism they may now study the Bible anew in the light of the early Fathers of the Catholic Church and so rediscover the authentic source of our Christian heritage.

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Poor Alternative

There was a resident of the Old Sod who could always be counted on to utter his pet phrase: "It might be worse."

A friend met him one day and told him about a dream he had the night before.

"I dreamed that I died and went to hell," he said.

"Well," remarked the Irishman, "it might be worse."

"Great Scott!" his friend exclaimed. "How could it be worse?"

"Well," replied the other, "it might be true!"

Signposts Upward

John Fitzpatrick, C.S.S.R.

The Sacred Source of Life

Sixth Commandment: Thou shalt not commit adultery.

I. Negative

The sense and significance of the sixth commandment are readily apparent. It forbids all infidelity in marriage, and by direct implication, all misuse of the sex faculty, whether in or out of marriage. This flows from the fundamental fact that the right use of sex is an integral part of God's plan for the propagation of the human race.

Adultery is a particularly ugly sin because it strikes in a special way against God's established order of things. By it purity is defaced, and justice is injured, since at the time of marriage a solemn contract of fidelity is entered into by the participants. Adultery strikes a dastardly blow at the little ones of this world, because it leads to uncertainty of paternity or danger of abandonment on the part of parents.

Impurity deliberately indulged is always a serious sin. Sex and the pleasure of sex are meant to be made use of only in marriage. Any deliberate stirring up of this pleasure outside of the divinely appointed limits is an insult to God, who entrusted humans with a share in His own creative power, to be used according to His will.

II. Positive

No one can properly love God merely by avoiding sin; there must be an active practice of the virtues which oppose sin. In this case, we refer to purity and fidelity.

How can the virtue of purity become beautiful and strong? By conviction, painstakingly built up in the mind and heart. This conviction as to the value of purity comes by dint of prayer and meditation and frequent Holy Communion.

The same thing is true of marital fidelity. Young couples entering marriage should do so with the active determination that they will keep this ideal before themselves at all times, and not by the slightest shadow cause it to be obscured.

"Blessed are the pure of heart," Christ said, "because they shall see God."

The world scoffs at the virtue of purity. But from its positive practice comes a genuine peace and joy of heart such as the world knows nothing of, since it proceeds only from God and the vision of God promised to those who serve Him gladly in this commandment.

Reflections on Boxing

While prize-fighting and prize-fight watching have not been proved to be morally wrong, a powerful case can be made out against the brutality that is becoming more and more an essential of the sport.

Ernest F. Miller, C.S.S.R.

PRIZE-FIGHTING, or boxing, as a sport of commercial fighting with the fists is more popularly called, is an ironic commentary on our civilization here in the United States. This statement is made in spite of the fine titles given modern pugilism by journalists, promoters of bouts and owners of gymnasiums and athletic arenas, namely, "the manly art of self-defense," "a match for the championship of the world," "a hard, clean sport for youngsters with hearts that won't give up," "a builder of character and all the manly virtues," and so forth.

We pride ourselves on our culture. Behold our medical centers, our network of public schools, our theatres, our panel programs on television in which people are supposed to answer questions, sometimes of an intricacy and a depth not easy to untangle and to fathom. Behold our Arthur Murray dance studios all over the land where the art of the dance is practiced and propounded, our teeming universities in each state of the land where the art

of football holds a prominent place, and our Hollywood, California, where the art of acting and make-believe has reached an unprecedented high point of development and perfection.

Nor is that all.

Our country prides itself, and rightly so, on the unceasing campaign it carries on against suffering and pain of every kind and of every degree. We have our organizations for the conquering of cancer, for the destruction of polio, for the cure of high blood pressure and heart disease. Probably there is no country in the world that has spent more money and effort for the furtherance of these great purposes than the United States of America.

Still, in spite of all this culture, in spite of all this preoccupation with remedies for pain, the United States of America is the world's foremost country in the promoting and maintaining of prize-fighting. In this there lies a challenging contradiction.

In the prize ring two mentally sound young men, who outside the ring are not above weeping with those who weep, who are not beyond risking their life to save a sparrow caught by a branch hanging dangerously near a high tension wire or a cat entrapped in a sewer that is filled with poisonous gas, in scanty attire batter each other with such abandon that on more than one occasion they even kill each other. That is prize-fighting.

Or if they do not kill each other, they do everything in their power to knock each other unconscious. If, despite their best efforts they fail in this strange ambition, they go about the work of methodically smashing each other's head until the ears are like cauliflower, the nose like mush, the eyes like eight balls on a pool table

and the face a blotch and smear of red that is human blood.

This is no exaggeration. The following few lines are an excerpt from the newspaper account of a recent world championship heavyweight bout.

" . . . blasted his opponent into submission in the ninth round of a vicious, brutal match in which the champion himself was on the floor in the second round . . . crumpled to the floor from a right handed smash to the head . . . took punishment unparalleled in the modern era of pugilism . . . sledge-like punches . . . down twice on the floor in the fifth . . . cruelly beaten . . . pounded around the head until his right eye was nearly closed . . . nose bloodied by stabbing lefts . . . a cut opened above the left eye . . . crushing righthook to the jaw . . . clubbed to the floor with a right to the head . . . a moment later an overhand, full arm right to the head . . . down on the floor unconscious for the count."

That is a description of many a boxing match that is carried on in the very middle of the civilized centers of the country. The fighters finish their fight (whether carried away from the ring on a stretcher or led away by kind friends) looking more like war casualties than cultured young men who bleed inside at the sound of a weeping baby and fall back flinching at the sight of a bloody finger. At least that's the way they would like their opponent to look.

This is supposed to be perfectly proper because the fighters do not use their feet or their teeth in their attack on one another. If one of the men were to bite his opponent, or raise his foot and kick his opponent in the head instead of "clubbing" him on the head with his fist, the cry would rise and roar from coast to coast. The sport

pages of every daily paper would be filled with the story of the ungentlemanly conduct of the fighter who preferred to kick a man rather than hit him.

Probably so rough a boxer would be barred from boxing the rest of his life. The only tools that a prize-fighter may ever use are his fists, covered with a kind of glove. But these he may use to the point of driving his antagonist into the land of unconsciousness. The sport pages of the daily newspapers have only praise for a man who possesses such prowess.

While the mashing and the smashing are going on, while the blood flows from noses and from gashes above the eyes, multitudes attending the fight cheer madly, crying out with great vigor for a knockout, for the blood of the victim and the ear of the vanquished. When a particularly rough exchange of blows takes place, the people are on their feet, shouting for an even rougher exchange. "Kill the bum," they scream, "Knock out his teeth, flatten his brains."

Who make up the crowd of cheering spectators? The answer to that question affords the real surprise of these observations, the real irony of the American way of life.

Not just men with callous hands and untutored minds, men who are used to lifting and laboring and whose lives are cast amidst the roaring flames of foundries, the rough-and-tumble circumstances of factories, the hue and cry of the market place — not just these men are the most avid fans of boxing. Not by any means. There are others.

Believe this if you can — these others are fragile ladies who swoon so easily when a mouse leaps out at them from the sugar bin or the bread basket;

and tender maidens who visibly tremble when they hear a word like *damn* or *hell* fall from the lips of a passerby. Look at them in ringside seats.

And fathers of families who fear physical pain so deeply that they refuse to allow the teacher in school to lay a finger of chastisement upon their beloved children no matter how badly the children need a few good slaps and punches; and grandmothers and grandfathers who, one would imagine, had felt enough of the hard knocks of life in the long procession of years without wanting to feel more hard knocks through watching the suffering that is being endured in the ring, and to pay for the privilege besides — they're present in the arena too.

But these people are only a fraction of the multitudes who partake in the sport of boxing, if not actually, then vicariously through the medium of radio and television. Millions sit before their television sets, presumably drinking beer, because generally it is through beer that the fight is brought into the home (if they do not drink the beer through loyalty to the beer company, they do so through a strange compulsion that comes over them as a result of having seen and heard the beer advertisement so often that all interior resistance to beer is taken away) and following every blow of the match that blackens an eye or lays open a cheek-bone.

Of course, much of the enjoyment that is felt in watching a prize-fight comes from the fact that the boxers are so skilled in defending themselves and in breaking down the defense of the opponent. More enjoyment, however, comes from the fact that fist parries fist, that fist meets face, that a man meets the mat and stays on the mat. This is really the thing that attracts. If there is not much of fists that

crunch and crash, there is a stir of disappointment in the room amongst the television-watchers. They say that the fight was a poor one because the fighters hardly hit each other the whole time they were together.

Another aspect of boxing that is interesting and ironic is the huge build-up and the tremendous ballyhoo that it receives from papers and magazines all over the country. Thousands of words are written and spoken, thousands of dollars are spent (on training camps etc.) and bet (by sporting gentlemen and ladies) and thousands of prognostications are made and remade before any more or less important bout comes off.

The business is given the seriousness of a sermon and the importance that is generally reserved for the affairs of state and the *ex cathedra* decisions of the Church. Intelligent men, that is, men who have spent long years going to school, rounding out their education at a university where they were graduated in cap and gown and given a diploma to prove that they had covered a course of some kind or other, put the full force of their talents and all the waking hours of their days in preparing for, writing about and stirring up public interest in a contest that in the final analysis is not very important at all.

All this interest in boxing in the United States would be understandable if our country were still in the throes of being born, that is, if the pioneer days were still upon us when men had to fell trees in order to build homes, to hunt bears in order to find food and to kill great snakes in order to preserve and protect the family.

If that were the case, men would be geared to roughness by the demands of daily life. They want roughness even in their recreation because rough-

ness would be just about the only thing that they'd have knowledge of. But why should that be now when most of the roughness of the pioneer days has disappeared and culture and politeness have taken its place?

It has to be admitted that there is an ironic touch in the whole matter — a proof, perhaps, that our blood is not yet quite as blue as we would like to have it, that the spirit of the rough and tumble days of the Indian wars and of the frontier tours of exploration, conquest and settlement still has a place in the American soul. We are still fighting the Indians; only now we do it in a prize fight ring instead of in a forest or on a prairie.

Be that as it may, one thing is certain.

We should not protest too vociferously, too indignantly and too righteously against the sports of other nations, and especially against a sport like the bull-fighting of Spain and the Latin countries of America. We are inclined to say that bull-fighting is a barbarous, a cruel and a sickening sport, and that only the less civilized find pleasure in it.

Objectively bull fighting may be a strange and sorry sport. But if people find their fun in dispatching big bulls in places other than butcher shops, that is their business. Nobody can honestly say that there is a sin connected with the killing of bulls in front of fifty thousand people instead of in front of the personnel of a stockyard.

At least we have no right to point accusing fingers at people who use bulls for punching bags according to their custom when right here in our own land we use human beings for punching bags. Which is the more barbarous of the two kinds of game?

More and more thinking people are beginning to say, "Of all the foolish things that we Americans are putting up with, boxing is about the most foolish. Why, it's hard even to justify it from a moral standpoint. Every boxer, or almost every boxer who goes into the ring, goes in with the intention that, if it is possible, he is going to knock his opponent unconscious. According to the book of all religions, such an intention is wrong, morally wrong, from the very start. Yet we tolerate, even promote this nonsense, this multi-million dollar business of mayhem and mutual potential murder. There must be something wrong with our heads."

Well, there was a time when gladiatorial games were the rage, and thousands of people attended them whenever they were held. Gradually, though, the people grew up and came to realize that permitting such games was no proper way for civilized men and women to act. The games came to an end.

So also very probably prize-fighting, as practiced in America today, will come to an end. It won't be missed.

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Lost

The late Gilbert Keith Chesterton was absent-minded. He had been editing a paper for years, and one day he found himself in the center of London without the remotest recollection of where his offices were. He cudgelled his brain for several minutes and at length he hit on an idea. He bought a copy of his paper, looked up the address and started off for his office.

Stories of G. K. C.

For Non-Catholics Only

Louis G. Miller, C.S.S.R.

Too Many Hypocrites

Objection: My objection to the Catholic religion is that there are too many hypocrites who go to church. What's the good of going to Mass if you lie and steal and get drunk during the rest of the week? I don't belong to any religion, but I lead a better life than many people who do.

Answer: That there are hypocrites in the Catholic religion, no one can deny. They are the persons who, as our objector puts it, fulfill some of the external observances of the faith, while they openly fail to obey the prescriptions of the natural law itself.

However, only by a distortion of logic can this fact be used as an argument against the truth of the faith. Rather, the existence of such persons serves as a sad illustration of the weakness of human nature. The Catholic religion holds that lying and stealing and drunkenness are sins. She continually warns the faithful against them, reminding them of God's threats of punishment on the evildoer. But she cannot hold a gun to the back of each Catholic and force him to keep the law. Every individual is created free, and must make his own decision by his conduct for God, or against Him.

Christ Himself gave fair warning that some hypocrisy in human affairs is to be expected. "It is necessary that scandals come," He said, "yet woe unto those by whom they come." By which He meant that alongside the good, will always be the evil. This should not discourage the good, since without question those who are maliciously evil will have to bear the consequences of their wrong-doing. Hypocrisy may be possible on earth, but no one gets by with anything in the fair and just judgment of God.

One might paraphrase Christ's statement further, and say: "It is necessary that scandals come, but woe unto those who use this as an excuse for not fulfilling their own duties to almighty God." Deep down in their hearts, they must know that they are not acting rationally. If they persist in such a stubborn, twisted attitude of mind, they will find themselves, for their neglect of duty to God, sharing in the very fate, and perhaps worse, of those they condemn so harshly. "Be not deceived, God is not mocked." Neither by hypocrites is He mocked, nor by those who try to use human hypocrisy as an excuse for not giving God His due.



Catholic Anecdotes

Independent Witness

Some time ago an outstanding Mohammedan leader, rector of the Punjab State University, told Msgr. McLean, professor of social and international ethics:

"Western civilization is doomed, because the western world has lost its soul, because it has lost its idea of God and has repudiated its social and political as well as its individual responsibility to God, our Creator."

The Mohammedan scholar then went on:

"I do not know what your particular faith is, but in my opinion there is one religion that understands the world crisis, and has a program which, if adopted, would save humanity. It is the Catholic Church."

"I have read," he added, "most of the Pope's pronouncements, and I am convinced that the Catholic social principles and program alone can save mankind from its impending doom and destruction."

Automatic Counter

A missionary in India, after traveling a long distance in intense heat to get to one of his mission stations, found a long line of people waiting to go to confession. Seating himself in the confessional, he wiped the perspiration from his face and noticed an old lady come forward, at the same time dropping a stone at his feet.

The confessions continued, and as each penitent came up, another stone

was dropped at the missionary's feet. Finally he decided to find out what was happening and went into the sacristy where he found a teacher.

"What are we supposed to do with those rocks?" he asked.

"I thought that you knew," said the teacher. "In outlying mission stations, the priest cannot keep the Blessed Sacrament in the tabernacle. He must count the people who want to go to Communion, so these folk dropped the rocks at your feet to let you know the number of hosts to consecrate in the morning."

Get Up Again

Siloe, one of the great Fathers of the desert, once received a visit from a hermit who wished for his advice, having fallen, through human frailty, into several faults.

"My child," he answered, "you must rise again from your fall."

"But, my Father, I have already done so, and I have fallen again."

"Well, rise again once more."

"And how often must I thus rise again?"

"As often as you fall," replied the Father. "Rise again always as long as you live, and when the hour of your death comes, it will find you either standing or down, and carry you in that position before the sovereign tribunal of God. May God grant that when that terrible messenger comes to you, he will find you standing, that is, in the grace of God, for your sentence then will be that of the just."

Happenings in Rome

Christopher McEnniry, C.S.S.R.

Fuel for the Fires of Charity

The Catholic Relief Services, N.C.W.C., continues its Christlike labor of love among the poor and suffering of Italy. That unfortunate country, invaded from all sides by armies spreading death, bodily wounds and material destruction, will require generations to recover. *The Catholic Relief Services* does all in its power to afford courage and assistance. Once a year the personnel meets in Rome for a day of prayer and planning. The Pope received them in special audience. Among other things he said:

" . . . In honoring Mary, and in every thought of her, we do homage to the superabundant mercy and love of the Redeemer of men, all of whom He wishes to draw into union with Himself through grace and His Holy Spirit.

"That genuine pity and love for men you share, beloved members of the Catholic Relief Services. It is the driving power behind your daily labor for the suffering members of Christ. And no doubt you have at times felt the need of a luminous Faith to supply fuel for a charity that dare not be chilled by suspicion or thoughtless lack of gratitude, that will add warmth and

tenderness to your service for the needy. Such a Faith led that most admirable apostle of charity, Frederic Ozanam, to see always, in the poor, sacred images of God — on their care-worn brows to discern traces of the Crown of Thorns. And is it not the loving Saviour who deigned to suffer in His poor? "I was hungry," He said, "and you gave Me to eat." The immortal Augustine warns you to love, not as they love who corrupt innocence or faith, not as men love one another simply because they are fellows of the same human race, but as they love who know and profess that all men are kin to God, sons of the Most High, in whom must be formed and perfected a brother's likeness to the Only Begotten Son.

"And that strikes another note that must not be allowed to perish in the noisy onrush of human activities. Yours is more than social service; yours is a work of charity. You bring bread to nourish the body and clothes to shelter it against unfeeling elements; but all the while you seek to pour into wounds, perhaps begun to fester, the oil of Christ's soothing message. Christ's message will give hope and encouragement, and then the peace that comes firm and lasting only after a humble and contrite soul turns to God and His Church.

"We know that you who are here present this morning, have few oppor-

tunities to relieve in person that stark bareness of the garret or the damp chill of field-shacks, where parents suffer and children weep. You must reap the harvest of your charity through other hands. But it is the same love of Christ that holds you to your busy desks in crowded offices where your work most often lacks the consoling sense that comes from witnessing an ebbing faith re-vitalized, suffering alleviated, the light of hope rekindled and joy rising on the horizon for families in distress. May Mary, through her maternal intercession, keep the fire of that love burning in full flame, and may Christ be your reward exceeding great.

"As a token of Our own grateful satisfaction with your devoted work and of Our paternal affection, We are happy to impart to you and to all your dear ones the Apostolic Benediction."

The Pope and the Catholic Hour

We all know how the great heart of Pius XII yearns to see radio used to bring light, truth, understanding, good will to men. Hence we are not surprised that he should single out the *Catholic Hour* from so many good works for a special message of congratulation. He spoke from his private studio surrounded by members of his official family, with Father Thomas O'Donnell, S.J., the announcer in the English language, supervising the broadcast.

"Your Catholic Hour, dearly beloved of Christ, began to broadcast its weekly message of faith and fellowship just as the Vatican Radio, which carries to you Our cordial anniversary greeting and paternal blessing, was being readied here at Rome for the use of the Pope in his world-wide ministry to souls.

"Fond memory recalls the prayerful planning of those dramatic days. The ever-benign providence of God, reflected once more in human inventive genius, had placed in the hands of man an astounding new instrument of communication with his fellows in the human family, near or afar. One had but to adjust voice and ear to the sensitive drum of microphone and loud-speaker to enable human minds really to meet and human hearts really to beat as one. Only the wilfully perverse could make of the radio another channel for error and deceit, another accomplice in the designs of individual or collective pride and passion.

"Twenty-five years later, how heartening it is to measure the distance you have covered since those "pioneering days" in terms of the vast treasures of good will and grace dispensed over the air-waves to your country, your homes and schools and churches! Grace and good will for which family, Church and State have been so sorely athirst during this fateful quarter-century of wars and rumors of war, of struggles with the perverse powers of darkness and hate!

"For the generous Christian role your country has continued to play in that titanic struggle you are justly grateful today for such dedicated groups as your National Council of Catholic Men. Thanks to their alertness and unflinching zeal you have been reminded, Sunday after Sunday, in season and out of season, of the abiding maternal presence of the Church of Jesus Christ in your midst. It was reassuring to realize that She had made your problems her very own, that She shared your hopes and fears, that She was constantly ready with the Divine Master's answer to your questionings, the Divine Redeemer's strength and sustenance for your hour

of need. Here indeed was a give-away program wherein no one need be a loser!

"Who then shall calculate your spiritual debt to this holy alliance of clergy and laity honoring the best traditions of Catholic Action as they bend to the task of keeping your hearts always attuned to the single eternal objective of the Prince of Peace: not a cold and cowering coexistence of rival neighbors and nations, but a communion in truth, justice and Christian love of brothers under God.

"The sponsors and speakers of the Catholic Hour have wisely left to other competence the debates and disputes of political power and worldly success. But for twenty-five fruitful years they have rendered you the most precious of social services in sharing with you and your children the redemptive message of the living Christ in the full majesty of its human appeal, its healing power, its terrible urgency for a world confused and affrighted before the specter of spiritual disaster, amid the unfolding marvels of the Lord's great universe of truth, goodness and beauty.

"The Catholic minutes and hours you spend listening to the radio, as We have such plentiful reason to know, can help immensely to dispel that awful specter, to avert that sorry disaster. May the vital and challenging message of Christ, which they relay to your generous souls, continue to comfort, inspire and sustain you all, speakers and listeners alike, through the years the Father has still in store for you — that in His Son you may have life, and have it more abundantly. As a pledge of this and countless other heavenly graces, and a token of Our grateful affection, we impart to the National Council of Catholic Men and the

members of the hierarchy whose pastoral zeal they have so magnanimously seconded, Our Apostolic Benediction."

Sisters and Social Duties

Ten years ago Pope Pius XII delivered a powerful and timely discourse on *Woman's Social Duties*. A four-day course has just been held in the grand assembly hall of the Dominican University at Rome, *The Angelico*. This course was held for the Sisters living in Rome. It was a thorough study of the Pope's discourse. For the Sisters too have their social duties, their obligations toward society; then too they have been entrusted with the formation of the future laywomen who must be given a correct understanding of what is expected of them in their relations with society.

"The Apostolate of the Sister regarding the Social Situation of Today." This is a sample of the subjects treated. The Sisters are invited to this course, not only to study the Pope's discourse on the social obligations and duties, but to mobilize for their modest part in the awakening to which the Holy Father urged the whole world (Feb. 10, 1952) — a strenuous awakening in thought and action, an awakening incumbent on everybody, without excuse or subterfuge . . . in order to take part in that radical renewal of Christian life for the defense of human values, for the attainment of social justice, and the reconstruction of the Christian order.

* * *

The Russians make history, the English never learn it, the Irish never forget it and the Americans never study it.

Bishop Sheen

THE LIGUORIAN

POINTED PARAGRAPHS

Easter

There has never been a day in all the history of the world quite like Easter Sunday. Easter Sunday is the commemoration of the resurrection of Our Lord from the grave. It proclaims the triumph of life over death; it gives the certain promise of a warm and soothing sunshine after what seemed to be a fatal and final storm; it is the proof of the real heaven that every poor sinner is going to enjoy in both body and soul if he leads a life in fair accord with rather simple prescriptions laid down by Christ.

Just as Our Lord came forth from the grave and assumed once more the body that He had given up by death, so also will it be with every human being. The possibility of such a universal resurrection is to be found in the events of the original Easter Sunday. If God could do so great a miracle for Himself, He can do the same kind of miracle for His children. And that is exactly what He said He intended to do.

But the one to whom Easter very possibly means the most is the one with the bent and broken and tortured body, the one who cannot even stand

erect without props and braces and all kinds of mechanical devices to hold straight his limbs so that the illusion might be established that he is just like everybody else. And what must not Easter mean to the one who is even worse than this one named above—the one who cannot rise from his bed, the one who is emaciated and paralyzed, perhaps even incredibly ugly to behold?

These poor people, and they are many, have given up hope of ever knowing here on earth the health and beauty of body possessed by so many of their fellow human beings. But they have not given up hope of possessing health and beauty of body in eternity. Why, they are going to rise from the grave someday! They are going to be given their bodies back, but not these crooked and deformed bodies, not these bodies filled with germs and pains and incurable disease.

They are going to be given back their bodies glorious and perfect, as perfect as human bodies can be. And this will not be for a short time but forever. Why then should they not rejoice more than anybody else on Easter Sunday? Easter Sunday to them is a reassurance, the day of the great

and healing operation. The doctor told them that nothing could be done for them. So what? Our Lord told them that a lot was going to be done for them. And so that they would not misunderstand what He meant, He gave them a preview of what was going to happen to them by rising from the dead with a body glorious and wonderfully beautiful to behold. He said that the same thing was going to happen to them.

No wonder that there has never before been a day like Easter Sunday. And there never will be a day in the future quite like our resurrection.

Holy Thursday

The Thursday of Holy Week is Holy Thursday. It is the day on which Jesus Christ instituted the Eucharist.

It is Catholic belief that on that day Christ changed bread and wine into His body and blood and that He gave His priests the power to work the same miracle whenever they would say the Mass and pronounce the words, "This is My body. This is My blood."

According to Catholic doctrine the Eucharist is not merely a memorial of the last supper, with no change being wrought in the bread and wine. Neither is the Eucharist a symbol of Jesus Christ. The Eucharist is actually the substance of the body and blood of Christ under the appearance of bread and wine. Because Catholics believe that Christ is present on the altar under the appearance of bread and wine, they genuflect when they come into church just as they would if Christ were to stand before them as He was when He lived in Palestine.

The Eucharist can be the solution of many of the world's ills. Men fight wars because men are selfish and sin-

ful. Holy Communion can help men control that selfishness and that sinfulness. There would be no wars if all the people of the world received Holy Communion fervently and frequently.

The Eucharist can bring peace to tortured consciences. Our God is the God of peace. He desires His children to possess peace. At what better time can He establish this peace than when He is united to the soul in Holy Communion?

The Eucharist can help people to go to heaven. Our Lord said very clearly that anyone who eats His body and drinks His blood will have life everlasting. Surely He meant what He said. Surely He was not speaking figuratively. People who are given over to scruples and foolish fears about their salvation need only to answer the question as to whether or not they are receiving Holy Communion regularly and worthily. If they are, they can put aside their fears. They are going to heaven.

Unfortunately there are many Catholics who do not receive the Eucharist regularly. May Our Lord inspire them to change their ways. Every Sunday is not too often to take advantage of this extraordinary privilege.

The Way of the Cross

One of the finest and most fruitful devotional practices in the Catholic Church is that of the Way of the Cross.

The Way of the Cross is the pictorial reconstruction of the last journey Our Lord took before dying on the cross. It is the perpetual reminder for Christians of the meaning of Holy Week, for the pictures of the sorrows of Christ as He carried His cross to Calvary are on the walls of every Catholic church throughout the world.

There are fourteen of these pictures. They begin with Our Lord's condemnation before Pilate and they end with His burial in a stranger's tomb. In between, the scenes are depicted of His three falls beneath the cross, of His meeting with His sorrowing mother, of His crucifixion and death and of many other indignities and agonies that He suffered.

It is a salutary and helpful thing for a Christian to relive the passion of Christ by making the Way of the Cross. He will discover that many of the pictures on the wall recall not only what Our Lord endured but also what he himself has endured on more than one occasion. Thus, the false condemnations, the parting from loved ones, the falling beneath the cross of sickness or poverty or misunderstanding. Are not these the experiences of every man in the course of human life? Knowing that Christ suffered them first helps to soften the sting.

The Church has richly indulged the practice of making the Way of the Cross. A plenary indulgence can be gained each time the journey is made. That means that the devout meditation on each picture while moving from station to station is capable of removing a soul from purgatory. The plenary indulgence can be applied to the souls in purgatory.

It is strange that more people do not take up this practice. The Way of the Cross can be made in eight or ten minutes. No prayer book is needed. The only condition for the gaining of the indulgence is to meditate on the station while standing before it. There is hardly a man, woman or child who cannot do this. And how grateful would not deceased relatives be who might be in purgatory if those they left behind were thoughtful enough to make the Way of the Cross every day!

Bequests for Masses

Eminently practical, it seems to us, is the advice given to lawyers by Father Francis Connell, C.S.S.R., in regard to Mass bequests. Father Connell, as most people know, is perhaps the best known theologian in the nation. The words which follow appeared originally in the *Ecclesiastical Review*, and although addressed primarily to lawyers, they contain advice useful to all.

"Every Catholic lawyer . . . in drawing up a will containing a bequest for Masses . . . should advise the client to be most explicit and detailed in expressing his intention. The client should designate the priest or religious group to whom the bequest is to be transmitted and also the particular ends for which the Masses are to be offered. Above all, he should make it clear whether he wishes High Masses or Low Masses, and how many of each he wishes to be celebrated.

"If all lawyers regarded it as their duty to bring these points to the attention of clients desirous of making a Mass bequest, priests would be spared the uncertainty and the anxiety which they experience when they receive a large bequest with no more information than that it is stipends for the celebration of Masses."

Showing the Way

Great progress has been made in late years in the art of convert-making. By that term is meant the process of introducing to the Catholic Church those who have never known her and instructing them in her teachings, so logical and beautiful to the unprejudiced inquirer.

For the past several years, in excess of 100,000 adults each year in the United States have, after careful and

protracted instruction, made their profession of Catholic faith. The number taken by itself seems large. Actually, if one considers the total population, it leaves something to be desired. We are not acting up to our potential in drawing others toward the faith. Much more can be done, and should be done, and as an illustration of lay achievement in this field, consider the example of Mr. Alfred Johnson.

Mr. Johnson is an eastcoast businessman who became interested in spreading the faith as a result of seeing other Catholic men leaving Catholic magazines and pamphlets in public places. He tried it out on a small scale, and observed that passersby often picked up these pamphlets and read them. This convinced him of the tremendous potentialities in this type of Catholic action.

As Mr. Johnson has developed it, pamphlet distribution is not a mere haphazard operation. There are certain definite rules and practical principles, and he explains what they are in a recent issue of the *Paulist News*, monthly organ of the Paulist League, which operates primarily in the interest of convert-making.

From the beginning of his labors, he was anxious to evolve a way by which the effectiveness of the work could be checked. Thereupon he conceived the idea of putting a detachable business card on the back cover of a pamphlet, with the aim of getting non-Catholic readers to send in the card for further information. For those who proved interested, and who sent in the cards, a course of instructions was made available to them by mail, if they so desired.

After some experimentation, Mr. Johnson settled on a pamphlet called

Come Back Home by Father Wilfrid Hurley, C.S.P. His return on the distribution of this pamphlet was two to three percent; that is, for every 1000 pamphlets distributed, 30 reply cards applied for further information. Professional advertisers vouch for the fact that even one percent is considered a good return for such "buckshot" advertising. Mr. Johnson averages a distribution of 15,000 pamphlets a year, resulting in about 600 applications.

Here is a work that anyone can do to forward the faith. The pamphlet distributor must, of course, be prudent. He should not put his pamphlets in letter slots, parked cars, or places where people would have cause for irritation as being personally singled out for propaganda. Let them simply be dropped in public places where people can read them while remaining perfectly anonymous about it all. In this way many now in darkness may be brought closer to the light of truth.

Money Sickness

According to news reports, a Boston doctor recently delivered some words of particular wisdom. He was making a report at a meeting of the Association for the Advancement of Science, and to this august gathering he spoke of a disease called "money-sickness".

"Money-sickness," he said, "is the most common psychosomatic illness of our time, yet it is often missed by doctors seeking the underlying cause of a physical or emotional symptom." It can attack anyone, a miser or a gambler. It finds ready victims in such categories as the chronic bargain hunter, the salesmen and the executives who are cozy with their own money, but lavishly spend their companies' expense accounts."

From money sickness as a root cause, the doctor explained, can come stomach trouble, backache, headache and heart palpitation. And besides these physical effects, it can result in serious emotional disturbances, hysterical paralysis, depression, anxiety state, melancholia and reactions of panic. Money sickness does not depend on how much money you have or do not have. The rich man can suffer from it as well as the poor. It arises from the meaning you place on money, and the way in which you make use of it. It can easily arise from the conviction that you need more money, when actually, you do not.

To those who pretend to live only for this world, money sickness, of course, is inevitable. Apart from the fact that the possession of material goods is in itself precarious, it remains true that the human spirit cannot be entirely content with the things this

world has to offer. It is made for something greater; its depths are far too profound to be filled with temporal possessions.

Long ago a very wise man, St. Augustine, noting how the people of his own day suffered the acute agonies of money-sickness, cried out to them in pity: "Seek what you seek, but it is not where you seek it. Your hearts have been made for God, and they shall be restless until they rest in Him."

To be detached from material goods, even while using them; to trust God, whether in poverty or in plenty, here is the secret of real peace of mind, here is the only valid antidote to money sickness. For it was not only to happiness in the next life, but also in this life that Christ was referring when He said:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Lauds Over Manhattan

This modern version of the *Benedicite* appears in the *Grail*.

All ye tall skyscrapers praise the Lord, with your towering, mounting tallness, with your million blinking windows,

Bless the Lord!

All ye speeding subways praise the Lord, with your rushing swiftness, with your roaring through the darkness,

Bless the Lord!

All ye taxicabs and buses praise the Lord, with your honking, racing motors, with your ticking, mounting meters,

Bless the Lord!

All ye bustling hurrying millions, with your racing to and fro, with your restless motion,

Bless the Lord!

All ye tugs and ships praise the Lord, with your fog-horns and your whistles, with your cruising beauty,

Bless the Lord!

All ye business and activity praise the Lord, all your millions of people, bless the Lord. In the great heart of Manhattan,

Bless the Lord!



Liguoriana

EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by John P. Schaefer, C.S.S.R.

EXPLANATION OF THE PRAYERS OF THE MASS

(This short explanation of the prayers of the Mass, St. Alphonsus wrote for the laity of his day. He divides the Mass into six parts, calling them: 1) The preparation for the Sacrifice — at the foot of the altar; 2) The Mass of the catechumens—from the Introit to the Credo; 3) The Offertory — including the Preface; 4) The Canon — including the Our Father; 5) The preparation for Communion; 6) The Thanksgiving. Even in our day this explanation of St. Alphonsus will help the laity to appreciate and to obtain greater fruits from their attendance at Mass.)

1. The Preparation

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

To sacrifice a victim one must first have power over its life and death. But since God alone has power over the life of His incarnate Son Who is the victim of the sacrifice of the Mass, the priest needs divine authority to be able to offer Jesus Christ to His heavenly Father. Though he is invested with the authority of the priesthood, he says, in union with Jesus Christ Who is the principal offeror of the sacrifice, "In the name of the Father, and of the Son, and of the Holy Ghost." Thus does he declare that he offers the sacrifice by the authority of the three Persons.

The priest next recites the Antiphon, *I will go unto the altar of God*, and the psalm, *Judge me, O God*. He implores the help of God against the enemies who are laying snares for him.

Then expressing the pain that he feels at seeing himself, as it were, rejected by the Lord, he begs Him for the light of His assistance, and the consolation of His graces promised him in his ordination. Finally he rebukes himself for giving way to fear. For why should he be troubled when he has with himself his God in whom he should confide?

Innocent III verifies that the recitation before the Mass of the psalm, *Judge me, O God* was the custom of his time — the twelfth century. Cardinal Lambertini and Benedict XIV assure us that it was recited even earlier, before the eighth century. The psalm is concluded with the *Glory be to the Father*. It was Pope St. Damasus who ordered each psalm to be concluded in this manner. It is commonly believed, however, that the *Glory be to the Father* was introduced by the Council of Nice, or, as we are told by others, even by the Apostles, the Coun-

cil of Nice adding only these words, *As it was in the beginning. . . .*

Our help is in the name of the Lord. Frightened by the grandeur of the act he is about to perform and by the thought of his unworthiness, the priest asks God's help in the name of Jesus Christ. He acknowledges himself guilty, accusing himself of his sins, not only before God, but before the Blessed Virgin and all the saints, who on the last day, with Jesus Christ, will pronounce judgment upon sinners.

The priest then says, *Thou, O Lord, wilt turn and bring us to life.* The sinner remains in death so long as God in His goodness does not come to restore to him the life of grace. Then he once more implores the divine mercy: *Show us, O Lord, Thy mercy;* and he begs the Lord to hear him: *O Lord, hear my prayer.*

Before leaving the people to go up to the altar the priest says to them, *The Lord be with you.* By these words he expresses his desire that Jesus Christ may grant to the people as well as to himself the effects of the prayers that he has said. Answering for all the people the server expresses the same wish to him: *And with Thy spirit.* These mutual wishes indicate the union of faith in Jesus Christ that exists between the priest and the people.

Take away from us our iniquities. . . . Ascending the steps of the altar the priest begs the Lord to deliver him from all iniquities, in order that he may approach the Holy of Holies with a pure heart; that is to say, that he may worthily offer this great sacrifice.

We beseech Thee, O Lord, by the merits of Thy saints. . . . Reaching the altar, the priest kisses it, to unite himself with Jesus Christ represented by the altar. Through the merits of the holy martyrs whose relics are contain-

ed in the altar, he begs Our Lord to grant him pardon of all his sins.

From the very first years of her existence the Church offered up the Eucharistic sacrifice on the tombs of the martyrs who had sacrificed their lives for God. For this reason they have always been particularly honored in the Church. During the first period of the Church there were no other feast days than those of the mysteries of Jesus Christ, those of the Blessed Virgin, and the anniversaries of the martyrs. However, it is not to the saints, but only to God that altars are erected. St. Augustine says: "We have not erected an altar to the martyr Stephen, but with the relics of the martyr Stephen we have erected an altar to God."

2. The Mass of The Catechumens

It is usually in the Introit that the Church proposes the subject of the feast being celebrated. Here mention is made of some divine mystery, of the Blessed Virgin, or of some other saint whom the Church honors on that day. Thus we merely render honor to the saint, since the sacrifice, as we have said, is offered only to God.

Kyrie, eleison; Christe, eleison. These are Greek words meaning *Lord, or Christ, have mercy.* This prayer is addressed three times to the Father, three times to the Son, and three times to the Holy Ghost. One author tells us that the Mass was said in Greek in the Oriental Church at the time of the Emperor Adrian I, about the year 140. Pope St. Sylvester ordered that, after the example of the Greeks, the *Kyrie eleison* should be said in the Latin Church. According to Cardinal Bellarmine this custom was introduced into Italy one hundred and fifty years before St. Gregory. All of this reveals the close union which exists between the Greek and Latin Church.

Glory be to God on High. . . This canticle or prayer is formed of the words sung by the heavenly choir when the angel came to announce to the shepherds the birth of the Savior: *Glory to God in the highest: and on earth peace to men of good will.* The remaining words were added by the Church.

In the canticle God is thanked for His glory. For He has used our salvation for His glory by saving us through Jesus Christ. In offering Himself as a sacrifice to His Father, Christ has, at one and the same time, procured salvation for men and given infinite glory to God. Then the Church, addressing herself to Jesus Christ asks Him by the merits of His sacrifice to have pity on us. She concludes by proclaiming: *For Thou alone art holy; Thou alone art Lord; Thou alone, O Jesus Christ, art most high in the glory of God the Father. Amen.* For our Saviour who sacrifices Himself as a victim is at the same time God, equal to Him to Whom the sacrifice is offered.

Then follows the prayer or Collect. It is so called because the priest, performing the office of mediator between God and men, collects all the prayers of the people and presents them to God. The Collect is said in a suppliant manner, with outstretched and raised hands. In these prayers the priest asks of God graces that have reference to the mystery of the day: for example, at Easter, the grace to rise with Jesus Christ; and at the Ascension, to dwell with him in spirit in heaven; or we ask for those graces which we wish to obtain through the intercession of the saint whose feast we are celebrating. All of these prayers are concluded with the name of Jesus Christ, *Through our Lord Jesus Christ.* For all the graces

we obtain are given to us chiefly in view of the merits of Christ.

Then follow the Epistle and Gospel. While listening to the reading of the Epistle, we must hear it as if it is God Himself speaking by the mouth of His prophets and Apostles.

The Epistle is followed by the Gradual. According to Bellarmine it was, in former times, sung by the deacon ascending the steps of the *ambo* — an elevated pulpit — to read the Gospel. The Gradual was followed by the *alleluia*, a Hebrew word signifying *Praise the Lord.* But in Lent the *alleluia*, which expresses joy, is replaced by the Tract which Abbot Rupert calls the *lamentation of penitents.* The priest then leaves the left side of the altar, which represents the Jewish people and passes to the right side which represents the Gentiles, who accepted the Gospel which was rejected by the Jews. We should listen to the Gospel as though we are hearing the voice of the divine Saviour Himself instructing us. At the same time we should ask Him for the help necessary to put into practice what He teaches. It is an ancient custom to stand during the reading of the Gospel, to show that we are ready to follow the precepts and counsels pointed out to us by Our Lord.

The Creed: I believe. While the priest is reciting the *symbol*, we should renew our faith in all the mysteries and dogmas taught us by the Church. Formerly the *symbol* represented a military sign, a mark by which men were recognized and distinguished from one another. This Creed distinguishes believers from unbelievers. Benedict XIV tells us that the recitation of the *symbol* during Mass was begun in Rome only during the eleventh century.

▲▲END

THE LIGUORIAN

BOOK LOVERS DEPARTMENT



Conducted by T. Tobin, C.S.S.R.

CATHOLIC AUTHOR OF THE MONTH

Henry Morton Robinson, 1898-

"The Cardinal"

I. Life:

Henry Morton Robinson, the son of Henry and Ellen (Flynn) Robinson was born in Malden, Massachusetts, on September 7, 1898. After receiving his grammar and high school education in the public schools of Malden he enlisted in the navy for the duration of World War I. When his service was completed he enrolled at Columbia University where he obtained the degree of A.B. in 1923 and M.A. in 1924. For two years after obtaining the Master's degree, Robinson taught in the English department at his Alma Mater. In 1926 he married Gertrude Ludwig and three children have been born to their marriage. Robinson served as editor of the magazine, *Contemporary Verse* from 1925 until 1927. The next eight years were spent as a free lance writer. Since 1935 Robinson has been associated with the *Reader's Digest* as associate, roving and now senior editor. The Robinsons live at Woodstock, N.Y.

II. Writings:

Robinson began to write as a student at Columbia as editor of *Varsity*, the College literary magazine. In his senior year a book of his verse was published as *Children of*

Morningside. Since his graduation he has written many articles as well as published several books. *Fantastic Interim* is a history of the United States between the two world wars. *Stout Cortez* is a biography of the Spanish explorer. His other books are: *John Erskine*; *Buck Fever*; *Science Vs. Crime*; *Public Virtue, Private Good*; *The Great Snow*; *The Enchanted Grindstone*.

III. The Book:

Probably one of the most talked about Catholic books in the last five years is *The Cardinal*. Some held it as an attack upon the Church; others considered it a literary exploration and defense of the priesthood and the Church. Some criticized it for defective literary quality; others praised its structure and its fascinating story. Surely such a book deserves to be read. *The Cardinal* is the story of the priestly life of a young priest who eventually is created a cardinal. Robinson considers the novel as a praise of the priesthood. This reviewer agrees with the author and found *The Cardinal* a very absorbing novel that showed literary skill as well as penetrating insight into the life of the Church.

APRIL BOOK REVIEWS

SPIRITUAL BOOKS

The Mystical Rose. By Cardinal Newman. Edited by J. Regina, S.T.D. 144 pp. Staten Island, N.Y.: St. Paul Publications. \$1.50.

Beati. By Monsignor Thomas F. Burke, Ph.D., S.T.D., M.R. 129 pp. Bloomfield, N.J.: Sacred Heart Rectory. \$2.00.

Good Christian Men, Rejoice. By William Lawson, S.J. 202 pp. New York, N.Y.: Sheed and Ward. \$2.50.

God Is Mercy. By Rev. Michael Sopocko, S.T.D. Translated by the Marian Fathers. 173 pp. St. Meinrad, Ind.: Grail Publications. \$3.00.

• *The Imitation of Christ.* By Thomas a Kempis. Edited by Harold C. Gardiner, S.J. 236 pp. Garden City, N.Y.: Image Books. \$.65. Paper cover.

The Mystical Rose is a collection of the writings on the Blessed Mother by Cardinal Newman. The first part of the book contains a large section from the *Letter to Rev. E. B. Pusey* and extracts from *Discourses to Mixed Congregations*; the second part, taken from *Meditations and Devotions* is a commentary upon the Litany of Loretto. This book shows, without a doubt, Newman's great love for the Blessed Mother, a love based on solid doctrine. *The Mystical Rose* is a worthwhile book on Our Lady by the great master of prose and poetry, Cardinal Newman.

Beati contains a series of outlines which are suitable material for sermons, conferences and private meditations. The five sections treat of 1. *Seven Last Words*; 2. *Purgatory*; 3. *Spiritual Works of Mercy*; 4. *The Seven Principal Virtues*; 5. *The Eight Beatitudes*. The preacher will find these logical and full sketches of very great help to him in his work.

Good Christian Men, Rejoice, by the English Jesuit, Father William Lawson, is a series of reflections upon the Beatitudes. The author rightly insists upon joy as a part of our Christian heritage and the Beatitudes

as blessings that contain great joy even in this life. The essays are practical, well written guides for our happiness.

God Is Mercy is a presentation of the greatest perfection of God in relation to man. In recent years there have been several private revelations about the devotion to the mercy of God. The author of this book follows a private litany to the mercy of God which has been made public by Sister Faustina, a Polish nun who died in 1938. This much needed devotion deserves to be made better known, a task which this book helps to accomplish.

The Imitation of Christ needs no publicity, except to record that the present edition is a new translation with a good introduction by the Literary Editor of *America*, Rev. Harold C. Gardiner, S.J.

THE BIBLE

A Popular Explanation of the Four Gospels. By Rev. Bruce Vawter, C.M. Vols. I and II. 856 pp. Huntington, Ind.: Our Sunday Visitor Press. \$4.00 for both volumes. Paper cover.

Behold the Man. By Ward Caille. 223 pp. Chicago, Ill.: Lumen Books. \$.75. Paper cover.

As companion volumes to the popular *Father Smith Instructs Jackson*, Rev. Bruce Vawter of Kenrick Seminary has made use of the dialogue method to explain the Four Gospels. The text used is the confraternity edition and references are made to the Gospel harmony of Monsignor Stedman, *My Daily Reading From the Four Gospels*. An excellent book for the convert, the study club, or the individual.

Behold the Man is an attempt to write the life of Christ in the form of an historical novel. This book will appeal to many. One objection to the book is the somewhat sensational and inaccurate introduction in which the author represents Mary as telling to Joseph the news of the Annunciation.

COLOR BOOKS

Saint Maria Goretti Color Book;
Saint Dominic Savio Color Book;
God's Color Book;

Kateri of the Mohawks. Text by Mary Fabian Windeatt. Illustrations by Gedge Harmon. Grail Publications. \$35.

I See His Blood Upon the Rose. By Joseph Plunkett. Illustrations by Paula Haigh and Gedge Harmon. Grail Publications. \$35.

Let's Play We Go to Nazareth. By Sister Imelda and Rev. Louis J. Puhl. Grail Publications. \$35.

A Day in Fairyland. By Paula Haigh and Gedge Harmon. Grail Publications. \$25.

The team of Mary Fabian Windeatt and Gedge Harmon have issued four more color books which are up to the high standards of the previous books. *God's Color Book* is the story of creation with special emphasis on the distinction of the races.

I See His Blood Upon the Rose is the well known poem by the Irish Patriot, Joseph Mary Plunkett which in beautiful imagery detects the presence of Christ in the works of creation.

All of these color books are well done and will be enjoyed by the younger set.

FOR THE ELDERLY

Towards Evening. By Mary Hope. 178 pp. New York, N.Y.: Sheed and Ward. \$3.00.

One of the branches of medicine to receive special attention is Geriatrics, the science of the old. Medical men are turning to this science because of the increasing number of older people in our culture. But there has been little written on the spiritual side of old age. In *Towards Evening* by Mary Hope, a woman who is approaching the later years of her life, has written a calm, reflective book about the spiritual joys and sorrows of old age. In a very meditative and unruffled manner, Miss Hope thinks aloud about her attitude toward one's declining years. There is no effort made to preach or teach but merely to share her personal

thoughts with others who share their years with her. A soothing, yet in no way sugary, book for those getting in sight of their three score and ten.

MARRIAGE

Papal Pronouncements on Marriage and the Family. By Alvin Werth, O.F.M. Cap., A.M. and Clement S. Mihanovich, Ph.D. 189 pp. Milwaukee, Wis.: Bruce Publishing Co. \$3.00.

This is the first book in English that collects the *Papal Pronouncements on Marriage and the Family* from Leo XIII to Pius XII (1878-1954). Under three headings, *Origin and Nature of Marriage*, *Purpose and Function of Marriage* and *The Family* the authors have gathered key statements of the Popes on age old aspects of marriage as well as on modern problems that confront the married today. An excellent source book for the professional worker as well as an inspirational guide for all married couples.

SHORT STORIES

Stories of Our Century by Catholic Authors. Edited by John Gilland Brunini and Francis X. Connolly. 317 pp. Garden City, N.Y.: Image Books. \$.85. Paper cover.

Doubleday Company is to be congratulated for reprinting as one of its Image Books the present volume which is a selective anthology of short stories by Catholic authors of the last fifty years. Some of the best contemporary writers from America, Ireland and England are chosen in representative pieces and in a variety of themes that cover the ground from tragedy to joy. It would be difficult to single out any one story or even several stories as better than the rest. But this reviewer is pleased to see some old favorites, especially Maurice Walsh's, *The Quiet Man*, among those selected. The list of twenty-five authors reads like a roll call of the most prominent Catholic authors of our generation. Excellent book to have at hand.



Lucid Intervals

The professor grimly eyed the class as he prepared to return a batch of examination papers. "You will remain seated while they are passed out," he commanded. "If you were to stand, it is conceivable that you might accidentally form a circle. That would make me liable for arrest."

There was, of course, a nibble at the bait.

"Why?" chorused several voices.

"I could be arrested for maintaining a dope ring."

A corpulent lady stepped on the scales outside a small-town drug-store, not knowing that the scales were out of order. The indicator stopped at seventy-five pounds.

An elderly man emerged at that moment and looked at the lady and then at the weight indicator.

"My goodness," he marveled, "she's hollow!"

Teacher: "I am beginning to think you must have a sixth sense."

Pupil: "What makes you think so?"

Teacher: "Because there's no sign of the other five."

"Hey, waiter," said an irate diner, "there's a button in this soup."

"A button?" exclaimed the waiter. "Oh, yes, sir! We always make our soups out of dressed beef, sir."

"I want a pair of shoes for this little girl," said the mother.

"Yes, Ma'am," answered the clerk, "French kid?"

"Well, I should say not! She was born right here in Cleveland."

The elderly lady eyed the drug clerk and said:

"I suppose you are a fully qualified druggist?"

"Yes, ma'am."

"You have passed all the required examinations?"

"Yes, indeed."

"You have never poisoned anybody by mistake?"

"Why no, ma'am."

"Very well, then, please give me a box of cough drops."

A customer entered a fashionable restaurant and seated himself at a table. While waiting to be served he picked up the napkin from the side of the plate and tied it around his neck, bib-fashion.

The restaurant-owner was much pained by this uncouth act. He asked the waiter to point out very discreetly and quietly to the man that this was not the custom in this restaurant. The waiter approached the table and cried out in a loud voice that could be heard all over the dining room:

"What will it be, sir? Shave or haircut?"

A very young boy had been left in charge of the hardware store while the proprietor went to lunch. A man rushed in and said:

"I want a mouse trap."

"Yes, sir," the boy stammered, and began to search around on the shelves.

"Hurry up," said the man, "I want to catch a bus."

The youngster turned, in surprise.

"But I am sure we have none big enough for that, Sir."

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

I. Suitable for general reading:

The Listening Eye—Wentworth
Historical Whodunits—Williamson
The Book of Little Knowledge—Ace
The Long March—Barry
The Lost Sheep—Bordeaux
A Family of Two Worlds—Bridge
Intimate Story—Franken
Birdman of Alcatraz—Gaddis
Clerical Errors—Gilson & Beck
Molly Goldberg's Cookbook—Goldberg & Waldo
How to Free Yourself from Nervous Tension—Gutwirth
The Age of Reform—Hofstadter
The Smiling Rebel—Kane
Teacher: Anne Sullivan Macy—Keller
The Lost Wagon—Kjelgaard
Hilaire Belloc: A Memoir—Morton
New Yorker 1950-1955 Album
Inspiring Messages for Daily Living—Peale
Perelman's Home Companion—Perelman
The Coffee Break—Preston
Bruckner and Mahler—Redlich
Compartment K—Reilly
The Cashier—Roy
Luke Delmege—Sheehan
The Socialist Party in America—Shannon
The Nun—Trouncer
A Dying Fall—Wade
The Fabulous Originals—Wallace
The Open Heart—Weeks
The Gods Were Kind—Willis
The Edge of the Sea—Carson
The Ragged Edge—Childs
Hickory, Dickory, Death—Christie
Henry's Wonderful Model T—Clymer
The Altmark Affair—Frischauer & Jackson
The Jerome Kern Song Book—Hammerstein
Japanese Literature—Keene
Grandma's Cooking—Keller
So Near and Yet So Far—Kimbrough

II. Suitable only for adults:

A. Because of advanced style and contents:
Heritage—West
Love, Death, and the Ladies' Drill Team—West
The Rising Storm—Allis
Pastoral Psychology in Practice—Demal
Hitler—Dietrich
Best Science Fiction: 1955—Dikty
The Lute and the Glove—Eyre
Start from Somewhere Else—Gogarty
Castle Garac—Monsarrat
Nothing Brightens the Garden Like Primrose Pants—Parsons
The Queen's Cross—Schoonover
These Lovers Fled Away—Spring
The Dark Eye in Africa—Van der Post
True Morality and Its Counterfeits—Von Hildebrand & Jourdain
Behind the Glass—White
How to Be Topp—Williams & Searle
Every Secret Thing—Wilson
American Philosophy—Winn
I Love Her, That's Why!—Burns & Lindsay
The Big Woods—Faulkner
The Highwayman—Gerson
Cash McCall—Hawley
The Corsair—Kent

B. Because of immoral incidents which do not, however, invalidate the book as a whole:

The Prophet—Asch
Green Pond—Brandon
Mandarin Red—Cameron
Cards of Identity—Dennis
Andersonville—Kantor
The Giant's House—Laing
The Angry Hills—Uris
The Winged Sword—White
The Wine of Youth—Wilder
Adam, Where Art Thou?—Boll
Martians, Go Home!—Brown
The Sea and the Stone—Clift & Johnston
Papa Married a Mormon—Fitzgerald

FOR LOVERS OF OUR LADY

At Liguori, Missouri, where *The Liguorian* is published, the Redemptorist Fathers also publish a monthly magazine dedicated to the Mother of Christ under the title "*Perpetual Help*."

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